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ABSTRACT

Using selected passages from Japanese and U.S. social studies textbooks, this booklet presents contrasting views and interpretations of historical events or circumstances. The textbooks, review, and supplementary materials collected or developed in conjunction with the Japan/U.S. Textbook Study Project provides much of the basic material for the booklet. Seven lessons highlight differing perceptions of U.S. and Japanese historical events. In the first lesson, students examine their attitudes toward Japan, explore stereotypes, and investigate the extent of Japan's Westernization. In the second lesson, students compare excerpts from U.S. and Japanese textbooks' accounts of Commodore Perry's visits to Japan. In the third lesson, students examine Japanese perceptions of slavery and the Civil War in U.S. history. The fourth lesson highlights Western perceptions of Japanese religious beliefs. A fifth lesson, "Images of Japan in U.S. Textbooks," is followed by a fact sheet describing Japan's climate, energy sources, housing, and dress. Students then explore cultural diversity in the United States and Japan by completing a comparison chart and reading about the Japanese people. In the final lesson, students examine the U.S. and Japan from both an American perspective and a world-Japanese perspective. The booklet concludes with an annotated resource list and bibliography for teaching about Japan. Student handouts are provided where appropriate. (LH)

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Parallel Passages:

Contrasting Views from U.S. and Japan

1983

PARALLEL PASSAGES: CONTRASTING VIEWS FROM
JAPAN AND UNITED STATES TEXTBOOKS

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FOREWORD

Mutual understanding between nations depends not only upon the policies of governments but also upon the images which the peoples have of one another. Individuals see the world through the cultural lenses of their own society. It takes considerable effort to see the world from another nation's or ethnic group's point of view. Using excerpts from Japan and U.S. textbooks this booklet presents contrasting views on selected world events or developments. Teachers interested in a comparative approach to history and international understanding can use the collection in a variety of ways to help students gain insights and to develop analytical skills as well as to broaden their understanding of Japan and of the United States and the relations between the two countries.

The achievement of the full potential of materials of this kind depends largely upon the teacher's skill in using comparative perspectives. A number of provocative issues might be raised. For example, the uses of ideology and nationalism in the treatment of a country's history by the textbook writers of another country. Or the extent to which a people's experience in achieving nationhood may shape the way people in that country view another country's drive for nationhood.

The increasing contacts through trade, tourism, cultural exchange and the media may indeed be creating a context for more accurate, comprehensive, up-to-date information and images each nation has regarding the other. If such be the case, textbook publishers may have to take into account the concerns of other nations as well as domestic pressure when preparing materials. A prime example of such a development is the major controversy involving China, Korea, the Soviet Union and Japan, triggered by changes in social studies textbooks in Japan. Such controversy should help set the stage for more realistic and productive relationships between nations such as Japan and the United States. For in the final analysis, relations between the two countries are the sum total of contacts and links of individuals, private groups and governmental agencies and policies.

We wish to thank the Japan-United States Friendship Commission for their generous support and Nancy Beckman, Merry Merryfield, Alicia Nakamoto and Jim Hull for their diligent and creative efforts that transformed the parallel passage idea into a reality. We are pleased to present these selections and hope they will serve to stimulate further efforts of this kind.

James Becker
Linda Wojtan

INTRODUCTION

Using selected passages from Japanese and U.S. Social Studies textbooks, this booklet presents contrasting views and interpretations of historical events or circumstances. The textbooks, reviews and supplementary materials collected or developed in conjunction with the Japan/U.S. Textbook Study Project provides much of the basic material for the booklet. It is designed not only to help teachers examine contrasting views but also to supplement information contained in these books. Many of the lessons highlight differing perceptions as well as provide additional information about topics inadequately treated in some of the materials reviewed in the textbook study.

Other sources were also used in preparation of this booklet. Special mention should be made of the materials made available by the International Society for Educational Information Inc., Tokyo, Japan, specifically its vol. #43, A Teachers' and Textbook Writers' Handbook on Japan in the Understanding Japan series. Some of the other resources should also be noted including a number of curriculum materials and services, especially the outreach centers. Many of these materials are briefly described and the outreach centers listed in a bibliography in the appendix. All of the above mentioned sources include either a list of experts who actually prepare the material or utilize expert help through consultation. One of the findings of the Japan/U.S. Textbook Study Project was that experts are not fully utilized in many commerical textbooks. The above resources, therefore, present a viable alternative.

The term "parallel passages" refers to the excerpts taken from the textbooks used in the study project. The passages themselves are a composite of several sources. Each passage, is representative of the kind of errors or concerns found in a variety of sources.

This booklet is offered as an approach to helping teachers and students become more self-conscious about their own images of other peoples and nations. Presenting contrasting views of specific events can help students to recognize and to accept the diversity of ideas, practices and views among nations and peoples around the world. This recognition and the acceptance of diversity is perhaps the most valuable life skill needed for the 21st Century.

PERCEPTIONS

The following lesson is an adaptation of a lesson demonstrated at the annual meeting of the Association for Asian Studies. Its purposes are:

- to discover student attitudes toward Japan
- to explore stereotypes concerning Japan
- to investigate the extent of Japan's "Westernization"

LESSON

1. The teacher:

   "Over crowded cities, fuel shortages, rampant inflation, an extremely high literacy rate, concern over air pollution in the large cities, a variety of consumer goods produced at a rapid rate and a very high standard of living. I am describing what country?" Discuss.

   "If I add tea houses, kabuki and Shinto shrines to the above list, what country am I talking about?" Discuss.

   What makes the difference? Discuss cultural traditions and how they help to shape a society.

2. Divide the class into small groups, giving each group about 10 to 15 minutes to come up with two or three stereotypes concerning Japan which they think are held by many Americans today. Have each group report its findings.

   Discussion:

   1. Ask students to suggest specific attitudes which might have changed or have been clarified. Which stereotypes are valid?

   2. Draw some conclusions regarding "Westernization" vs. "Modernization" in Japan. Include a discussion of how the Japanese would probably react to this topic.

   3. Ask students to react to the statements listed on the student handout by checking the appropriate space.

   After everyone has completed this step ask students to offer concrete examples and reasons for their answers. Ask students to "take notes" during the class discussion by jotting down under "Observations and Comments" things which might come to mind either supporting or rejecting your present opinion.

   After the class has finished ask students if they have changed their minds about any of their responses as a result of new information. Encourage students to conduct out of class research on those topics which still seem confusing or uncertain.

STUDENT HANDOUT

Carefully follow the directions given by your teacher regarding the statements below.

1) The Japanese people resent Americans because of the occupation following World War II and our industrial supremacy today.

Strongly Agree ___ Agree ___ Disagree ___ Strongly Disagree ___

Observations and Comments: _____

_____

_____

2) Many people in the U.S. still feel resentment against the Japanese because of World War II.

Strongly Agree ___ Agree ___ Disagree ___ Strongly Disagree ___

Observations and Comments: _____

_____

_____

3) Today the Japanese are just like us, "Westernized."

Strongly Agree ___ Agree ___ Disagree ___ Strongly Disagree ___

Observations and Comments: _____

_____

_____

4) Japanese industry has grown at a rapid pace since World War II because the Japanese are a hard working, dedicated people.

Strongly Agree ___ Agree ___ Disagree ___ Strongly Disagree ___

Observations and Comments: _____

_____

_____

5) The Japanese people, as historical imitators, have tried hard to become "Americanized" since World War II.

Strongly Agree ___ Agree ___ Disagree ___ Strongly Disagree ___

Observations and Comments: _____

_____

_____

6) Japan is a serious threat to the American economy.

Strongly Agree ___ Agree ___ Disagree ___ Strongly Disagree ___

Observations and Comments: _____

_____

_____

7) Japanese schools are similar to American schools.

Strongly Agree ___ Agree ___ Disagree ___ Strongly Disagree ___

Observations and Comments: _____

_____

_____

8) Japanese daily life and family relationships closely resemble those prevalent in the U.S. today.

Strongly Agree ___ Agree ___ Disagree ___ Strongly Disagree ___

Observations and Comments: _____

_____

_____

9) The Japanese, as a result of the atomic bombing of Japan, are strong pacifists today, shying away from any reappearances of militarism within their society.

Strongly Agree ___ Agree ___ Disagree ___ Strongly Disagree ___

Observations and Comments: _____

_____

_____

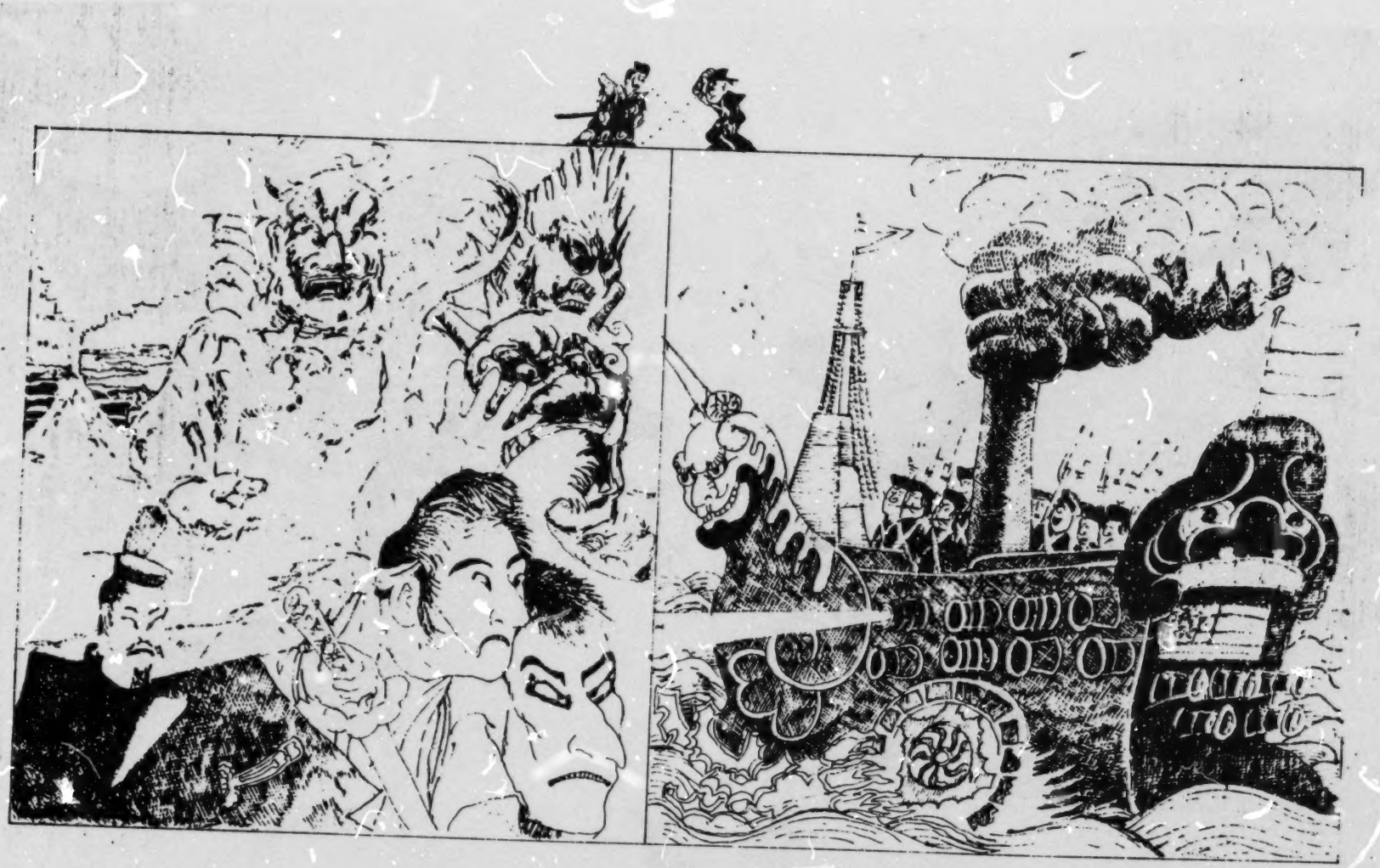
10) While Japan is highly industrialized and modernized in many ways, the average Japanese home is still lacking in what we might term "modern conveniences."

Strongly Agree ___ Agree ___ Disagree ___ Strongly Disagree ___

Observations and Comments: _____

_____

_____



COMMODORE PERRY AND THE OPENING OF JAPAN

Read the following excerpts from U.S. and Japanese textbooks' accounts of Commodore Perry's visits to Japan and follow the directions in the section marked "LESSON."

U.S. TEXTBOOK (paraphrased composite)

Commodore Perry's trip to Japan was more successful than he had expected. He sailed into Tokyo Bay with four black warships on July 8, 1853. It was the first time the Japanese had seen steamships which could sail despite the wind and current. Perry, aware that the Japanese might resent outside pressure, negotiated with the Japanese calmly and effectively. After he had given them gifts and asked them to trade with the U.S., he left. He realized that they would need time to think about his request.

Perry returned with 7 warships to find out the Japanese reply in February 1854. With Japanese representatives in attendance, there was a feast and an exchange of presents aboard Perry's ships. The Japanese were delighted by the miniature telegraph and toy steam locomotive shown to them.

According to the trip's official reporter, exchanging presents was very successful.

> It was now sunset and the Japanese prepared to depart with quite as much wine in them as they could well bear. The jovial Matsusaki threw his arms about the Commodore's neck crushing. . . a pair of new epaulettes, and repeating, in Japanese. . . these words, as interpreted into English: 'Nippon and America, all the same heart.'

On March 31, 1854, they signed the treaty which opened Japan to limited trade with the U.S.

JAPANESE TEXTBOOK

In June, 1853, the American emissary Perry appeared at Uraga with 4 warships. Perry brought a letter of friendship from the American President which sought the opening of Japan.

In January of 1854 Perry came once again this time with 7 warships, and he forcefully sought the acceptance of his demands. The feudal government was overwhelmed by the might of the Black Ships, and in March concluded the Japan-U.S. Treaty of Friendship (the Kanagawa Treaty) at Kanagawa. This treaty did not approve the opening of trade relations, but it did agree to the provision of supplies to American ships and assistance to shipwrecked vessels. It also promised to open the two harbors of Shimoda and Hakodate for those purposes. In addition, it gave unilateral most favored nation status to America. Thereafter, the feudal government concluded similar friendship treaties with England, Russia, and Holland.[1]

[1] Inagaki, Yashuhiko, et.al. Nihon Shi (Japanese History). Tokyo: Sanseido, 1978.

LESSON

1. Refer to your textbook for the reasons why the U.S. wanted to sign a treaty with Japan. Now look at the passages quoted above to find out why the Japanese negotiated a treaty with the U.S. Do both excerpts give the same reason?

   Compare how the Japanese people are depicted in each passage. How do you think they felt when confronted with warships from a technologically superior nation? The U.S. and Japan both refer to this event as the "opening of Japan," but do you think the 19th century Japanese saw the warships as "opening up" their country? How did they act towards the Americans? By way of comparison, look up the United States' involvement in the Cuban Missile Crisis in the 1960's. How did we feel when missles were aimed at our country? How did we react?

2. Based on the above accounts how would you describe Perry? Now read the following passage from Perry's diary which is taken from a Japanese Teacher's Guide.

   > Perry wrote, 'We knew that Japan owned valuable products and. . . should begin to trade with other countries. In fact some people dared to say in public that Japan doesn't have the right to shut herself up like that . . . and suggested that we should employ armed force if Japan failed to make concession for the purpose of friendly international relationships.' Lower Secondary History Tokyo Shoseki (Teacher's Guide)

   Has your impression of him changed after reading this? Why or why not? (Refer to the textbook excerpts in your answer.) Why do you think that neither textbook quoted this portion of Perry's diary?

3. Comparing the two textbook accounts, which one tells you more about the people involved in Perry's visit? Which tells you more about the treaty? Why do you think each country's textbook stresses different aspects of Perry's visits to Japan? In your opinion, which excerpt gives a more complete picture of the opening of Japan?

   The two textbooks disagree on a major point of the treaty that was signed. According to the U.S. passage, the treaty allowed limited trade with the U.S., whereas the Japanese excerpt states that the treaty did not provide for the opening of trade. Which account do you think is more accurate? Why?

4. Most U.S. textbooks limit their coverage of the opening of trade with Japan to the information contained in the above account, but Japanese textbooks continue with more detail. Below, one passage describes the second U.S.-Japan treaty. It regulated trade between the two countries.

> Under the terms of the Japan-U.S. Treaty of Amity and Trade, the ports of Hakodate, Kanagawa, Nagasaki, Niigata, and Hyogo (Kobe) were opened to free trading activities. However, just as with the Treaty of Nanking which Europe and America forced on the Ch'ing (Chinese) government, these treaties gave extraterritorial rights to foreigners and denied tariff rate self-determination to Japan. In these respects, the treaties contained provisions which were inequitable and harmful to Japan.

Define extraterritorial rights. Why do you think the U.S. and European nations negotiated for such rights in China and Japan, but not in each other's countries? Why don't U.S. textbooks discuss this point? Has the U.S. had extraterritorial rights in any other countries? Have any nationalities ever had extraterritorial rights in the U.S.?

5. The passage below (from a Japanese textbook) describes the domestic chaos in Japan which resulted from the beginning of trade with the West.

> The Impact of the Opening of Japan
> Once the trade treaty was signed and trade began, imports of woolens, cotton fabrics, weapons, and ships entered Japan from foreign countries, while Japan exported raw silk, tea, and other goods. However, since it was impossible to rapidly increase production of raw silk, a domestic shortage developed. Acting in response to the pressing events in domestic and foreign affairs, the government and the provincial lords began to store up rice and other goods. Traders cornered the market on those commodities, so prices rose dramatically and many samurai and townsmen were put in difficult straits.
>
> Low ranking samurai already were dissatisfied with the policies of the government and the provinces. But once trade began, they had an increasing sense that Japan was facing a crisis. They hated foreigners and the military government which started foreign trade, and they tried to use the court to force the government to repel the barbarians. Thus the"Revere The Emperor-Repel the Barbarian"movement increased more and more in intensity. . .

Why did some Japanese hate foreigners? Can you think of events in U.S. history when Americans attacked foreigners and U.S. citizens of certain ethnic groups? What were the reasons for these assaults? Are these reasons similar to the 19th Century Japanese people's reasons for the "Repel the Barbarian" movement? Look up your textbook's explanation of the U.S.'s Exclusion Acts of Chinese and Japanese. What political, economic, and social conditions caused our country to pass these laws?

What are our current attitudes toward immigrants and foreigners living in the U.S.? Are some nationalities more welcome than others? Interview

your relatives and friends for their opinions of foreigners in the U.S. Make a chart of their answers. Be sure to include the following background information on your respondent: age, sex, occupation, ethnic group. Can you notice any similarities in their answers based on their own background? Do you think that the answers would be different if you asked the same questions in another part of the U.S.?

PERCEPTIONS OF SLAVERY AND THE CIVIL WAR: A JAPANESE VIEW

Read the passage below taken from a Japanese Teacher's Guide then follow the directions in the section marked "LESSON."

> When we look at the black problem in the U.S., the first thing we have to examine is the fact that the Civil War, which was supposed to have ended black slavery, was an important event that made the black problem unique from then on.
>
> The situation of the emancipation of slaves by the Civil War is symbolized by the following words of Lincoln. "My highest purpose is to save the federal union, not to save slavery, nor to destroy it. If it seems possible to save the federal union with emancipating any slaves, I would do that. And if it is possible to save the federation by freeing some slaves and leaving the others as they are, I would do it that way." (Answer to an open question by the editor of the New York Tribune.)
>
> It was not from humanitarianism that the slaves were freed, the aim was to have the blacks as cheap laborers contribute to the development of the U.S. capitalistic economy. Once the emancipation was declared, however, freeing the slaves was suddenly highlighted as a moral purpose for the Civil War. As a result, more Northerners and foreigners began to consider the war as a holy cause. Then the victory of the North brought the era of reconstruction (1865-1877) under the occupation by the Northern Army and the blacks were to be given citizenship and the right to vote.

LESSON:

1. One of the causes of the Civil War often stated in U.S. History textbooks is sectionalism. Define sectionalism and explain its development prior to the Civil War.

2. Turn to your textbook and locate the passage on the Civil War. What was Abraham Lincoln's position on the federal union? What was his position on slavery? Did his position change at any time during the war?

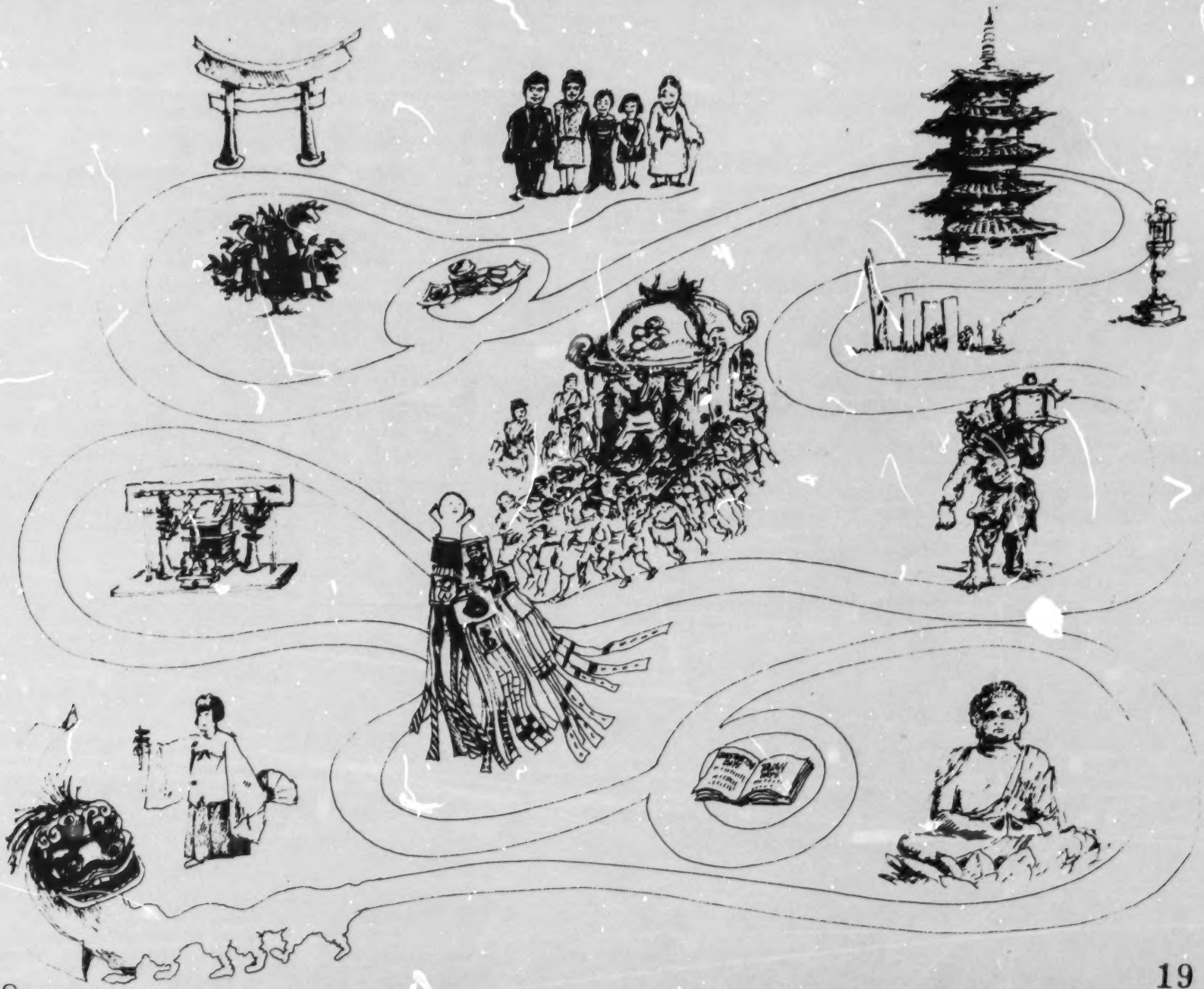
3. Now go back to the reading passage. Pretend that you have not heard of the person named Lincoln - how would you feel towards this person after you had read the paragraph? Would you admire him? Why or why not? What if you were from a different country and came to the U.S. for a visit to Washington, D.C. - would you be surprised to see a monument to President Lincoln?

4. Imagine that you are asked to conduct a tour for a group of visiting Japanese teenagers. All of the Japanese students have learned about the U.S. from textbooks - this is their first time in the U.S. While visiting the Lincoln Memorial there are some confused stares. Finally, a member of the group explains to you what the group has learned about Lincoln from their textbooks. (The information is very similar to that contained in the passage on the previous page.) The group needs an answer - you begin to reply - "Well, what you have learned it true, but it is not the whole picture. You see, your textbooks also should have mentioned. . ."

   Finish the reply above. You may want to work in small groups with others in your class. Be sure to consult your textbook.

5. The passage refers to the fact that emancipation was an especially popular issue with Northerners and foreigners. Why would foreigners be opposed to slavery? Many of the foreigners being referred to came from Europe. Was slavery or anything like it practiced in Europe?

6. The passage calls the Civil War a "holy cause." Was this an important element in the North winning the war? Do you know of any other wars that have been declared a holy cause? How do you think the Southerners responded to this?



RELIGION IN JAPAN - THROUGH WESTERN EYES

INTRODUCTION:

According to the Japan/U.S. Textbook Study: "Often mentioned in the U.S. textbooks is the notion that the Japanese believe in two different religions simultaneously, Shinto and Buddhism. In fact, Shinto seems for most of the Japanese to have the color of a folk belief and is not regarded as a religion in the real sense. . . One textbook uses most of its description of Buddhism in an explanation of Zen. . . in another textbook. . . left unmentioned is the impact of the Jodo Shinshu sect (Ikkoshu) upon the Japanese and their history."

As is evident in the above quote, most U.S. textbooks malign Japanese religious practices by either distorting the practice of certain sects or insisting upon a Judeo-Christian referent for the explanation. Religion as a Western concept involves a set of doctrines incorporating the existence of an omnipotent being or of supernatural powers which determine the fate of mankind and nature. This concept of religion may not be applicable in the Asian world where "religion" usually encompasses all aspects of life for individuals as well as for social groups. At the same time there is little difference between what is sacred and what is secular.

Rather than focus on inaccurate U.S. representations of Japanese religious beliefs, this section will focus on an accurate presentation of Japanese religious beliefs through a story format and essay format.

LESSON:

Objectives

1. Students will be able to give a general definition of "religion" in terms of established religion in class discussion.

2. Students will be able to cite at least three specific practices of established religion in class.

3. Students will be able to give a general definition of "folk religion" and contrast it to established religion in class discussion.

4. Students will read, then analyze the fictiticus account of a typical modern Japanese family and their religious practices and then determine the nature of "religion" in Japan.

5. Students will learn the Japanese vocabulary in the story about the Nakamura family, and be able to recall their meanings in a written quiz or test. (optional)

STUDENT HANDOUT - JAPANESE RELIGION

A considerable amount of confusion is found about Japanese religious beliefs in many foreign school textbooks, although there are accounts on a specialist level. The confusion probably arises from the linguistic problem and the difficulty for the Japanese of explaining their beliefs or feelings in western terms, together with the coexistence of a variety of beliefs which to other peoples may seem mutually contradictory, but which do not seem so to the Japanese mind.

Shintoism is the earliest and the only native religion of Japan. It is a set of animistic beliefs in which natural forces or objects, together with dead ancestors, are revered and looked upon as "kami" - usually translated as god or deity. Thus, it is pantheistic, having numerous gods, like most early religions. Shinto households usually contain altars. Shintoism, however, lacks a coordinated set of ethical precepts. In the early 20th century, an attempt was made by the militarist nationalists to fill this gap with precepts extolling blind obedience to the Emperor, as a god.

Buddhism, introduced from China in the 6th century, differs from Shintoism in that its main concern is with the individual and his faith, and in its elaborate doctrines. Modified from its Indian origins in each country it passed through, in Japan it has been Japanized, giving rise to popular forms of belief in line with Shintoism, and relating itself also with the seeking of worldly favors. Numerically, people who declare themselves Buddhists today make up the majority of Japanese, but most people follow both Buddhist and Shinto rituals. Thus, marriages are commonly celebrated according to Shinto rituals, while funerals are observed with Buddhist rites. In general, indifference to religion as faith is combined with the exact observance of religious rituals. Increasing indifference in the postwar years has sparked the rise of a number of new Buddhist sects, such as the Soka Gakkai, whose members follow a rather vague philosophy.

Confucianism is a system of moral or ethical beliefs, originated in China, but without any metaphysical or religious basis. In Japan its ideas, together with those of Zen Buddhism, became linked with the warrior government that developed first around the end of the 12th century and continued, with some interruptions, until the latter half of the 19th century.

Christianity has a relatively small number of believers in Japan, but it is generally esteemed among religions for its sincere concern about individual church members.

In sum, with a variety of coexisting religions, religious belief among the Japanese people remains superficial in nature. Religion has far less connection with any view of life or of day-to-day morals or other behavior than is the case among most other peoples. Today it could well be called merely a convenience for ceremonial occasions - birth, coming-of-age, and wedding ceremonies, funerals, and other rituals and festivals in the annual or life cycle.

STUDENT HANDOUT - THE NAKAMURA STORY

The following is a characterization of the place Shinto, Buddhism, and Confucianism would have in a representative, although fictitious, Japanese family. In this family called "Nakamura" (the Japanese equivalent of Jones and Smith in the U.S.) there are five members (typically: father, mother, son, daughter and grandmother).

The family of Nakamura Eiichi,[1] like most Japanese families, begins the New Year (Shogatsu) by getting up early in the morning, getting dressed in their finest clothing and paying a visit to the local Shinto jinja (shrine). This is one of the few times during the year that they have a reason for wearing their fine kimono (their formal Japanese garment). Mr. Nakamura chooses to wear the traditional men's kimono, which is of a dark, subdued color but of a rich weave, and matching obi (sash). It would appear that the kimono is of one color, but upon closer examination, one would see a subtle pattern woven into the fabric. His outfit would be completed with the wearing of his tabi (Japanese socks) and geta (clogs).

Nakamura-san's[2] (Mr. Nakamura) wife, Shizue, and their daughter, Shizuko, are also dressed in their finest kimono with beautifully embroidered, wide-banded obi. Shizuko is especially excited this morning because her new kimono is a nonverbal announcement of her "coming-of-age"[3] into young womanhood and no longer being a child. She also had her hair styled at a local beauty salon in a fashion suitable for young women. Shizuko and her mother will also don tabi and pretty zori (slippers) to complete their wardrobe.

Shizuko's brother Ichiro wears his black school uniform with white dress shirt, black school cap and shoes. His schoolmates will also wear their school uniforms for this special occasion.

The family gets into their Japanese-made compact car and drives over to the shrine. It is very crowded today, everyone coming for the same purpose - to seek the blessings of good fortune for the New Year.

The first thing the Nakamuras do is stop at a small structure, accessible from both sides, with faucets and trough. Here they go through a ritualistic cleansing, washing their hands and rinsing out their mouths, then drying their hands with the handkerchiefs Japanese invariably seem to have with them. Then

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[1] This is the name of the father, in the Japanese manner in which the family name is listed first, then his given name, typically given to the eldest son. . . "ichi" designating "number one."

[2] Polite Japanese way of addressing people; they do not say "Mr., Mrs., or Miss."

[3] At about 15 or 16 years of age.

they proceed on to a larger structure with thick bell ropes hanging from the rafters. Standing in front of these ropes, the Nakamuras take out some coins and toss them into the large coin collection box, ring the bells by pulling strenuously upon the ropes, and clap their hands together loudly to attract the attention of the kami (gods). Then they say silent prayers for the New Year.

Before leaving, they stop at the stands which sell o-mikuji (slips of paper with fortunes written on them) and ema (wooden picture tablets with a written fortune). After reading their paper fortunes they tie their o-mikuji onto the nearby bush, which already bears many other people's fortunes. They do this to insure the good luck fortunes they have drawn will be fulfilled, or, concomitantly, that the bad luck fortunes will be banished. The Nakamura children make sure they have their ema[4] on a bush too, because they all want good luck for their[5] exams. Another purchase Ichiro insists upon making is at the o-mamori (amulets or good luck charms) vendor. He wants to take his o-mamori with him when he and his classmates go on their annual school excursion to a distant prefecture.

As the Nakamuras leave the shrine, they have thoughts about the festivities in store for them over the next few days since the Nakamura clan members, from far and near, will gather at their home to celebrate the New Year. They will feast on special New Year's foods. The children will receive o-toshidama (New Year's money) from the adult relatives. There will be much merriment.

As the New Year progresses, the Nakamuras pay visits to their ancestral graves, usually attached to a neighborhood Buddhist tera (temple). There are three times during a year when they make these visits - during the spring and fall equinox (O-Higan) and during the summer (O-Bon).

At each of these times, before leaving home, the Nakamuras check to see if they have everything - sake (rice wine) or special foods, flowers (usually chrysanthemums), candle, incense, matches, and o-juzu, or prayer beads. The family drives over to their neighborhood Buddhist temple. The Nakamuras will first locate their family's grave markers, place the flowers in jars or flower bins, leave the sake or foods and, perhaps, perform rituals of purification by pouring water over the markers. They remove any rubbish or weeds around the graves. Lastly, they will light the candle, place it at the foot of the gravestone, then each member of the family will light some o-senko (incense or joss sticks), and say a personal prayer for the departed family members while individually pressing their hands together with the o-juzu draped over the hands.

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[4] Ema can be bought only at New Year's, while o-mamori and o-mikuji can be bought at any time.

[5] Japanese nouns and verbs often will be preceded with an honorific "o-" syllable to indicate respect.

It is not until July or August when the family clan gathers again. During the O-Bon (memorial) season, many workers are given about a week's vacation to return to one's furusato (ancestral home). Originally begun as a Buddhist observance to welcome back and comfort the spirits of ancestors, O-Bon today has the air of a festival, although old rituals and traditions are practiced.

Grandmother Nakamura, at the dinner table one night, reflects upon her long life. She states that life has been good to her - she had a good and kind husband and obedient, respectful and successful children. As she looks upon her grandchildren she says she is thankful for having well-mannered and studious grandchildren unlike some neighborhood children. Recently she has heard of cases where older children have talked back to their teachers, showing little or no respect toward their elders. Mr. and Mrs. Nakamura agree with Grandma; the schools have instilled in their children proper ethics toward the family system. Ichiro, in good Confucian style, has already assured his parents that he will look after their welfare in their old age, unlike what has begun to happen among some neighborhood families - placing the elderly family members in geriatric centers. Grandma in her reverie admonishes both Ichiro and Shizuko always to maintain the butsudan (Buddhist altar) and kamidana (Shinto god shelves) in their own homes when they themselves are adults. Ichiro will inherit his family's butsudan when his parents die.

In November, on the fifteenth, the Nakamuras observe younger families dressed in their finery taking the children to the jinja. This is Shichi-Go-San Festival, or the "Seven-Five-Three Festival," celebrating the survival of all three-year-olds, five-year-old boys, and seven-year-old girls. On this day families give thanks to the gods for looking after the children and ask for continued blessings. The elder Nakamuras feel nostalgic as they recall similar trips taken in years past with their own children.

As the year nears its end there is commotion in the Nakamura household when a grown granddaughter, Ritsuko, visits with her distraught parents. They have come to Grandmotehr for some wedding advice. Things would not be so frustrating if the wedding plans did not have to be so rushed, but her fiance just received orders to report to his new assignment in the United States by the first week of the New Year. Grandmother understands the problem immediately. There are not many days left from which to choose. Between those days people will be going to year-end parties and getting homes cleaned and ready for the New Year; there are also lucky and unlucky days to consider. To insure that the marriage gets off to a good start a taian (lucky) day must be chosen. The days to avoid are the butsumetsu (unlucky) days, which are associated with Buddha's death. As Grandmother gets out her "book" which she religiously consults for important family events, she thanks the gods for another good year.

Thus the Nakamura family completes the year's cycle. They began the New Year in a festive mood and will have a happy occasion to end it. This is a very good omen according to Japanese beliefs. Perhaps even better fortune will meet the family in the New Year ahead.

PROCEDURE:

1. Distribute the Student Handout entitled "The Nakamura Story" and tell them that they will have to:

   a. read about the fictitious, but representative modern day family called the "Nakamuras" and learn what "religious" practices a "typical" Japanese family follows during the course of a year;

   b. draw a conclusion as to which term, "established religion" or "folk religion", best fits the worship practices of most Japanese, based upon the Nakamuras;

   and

   c. be able to give supporting evidence for their conclusion.

2. After each student has received a handout, you might want to pronounce the Japanese names and words for the class.

3. Have the students read the handout.

4. When the class has completed their tasks (about 15-20 minutes), ask the students for highlights of the story about the Nakamuras. (Do not worry if the students' remarks do not immediately focus on the "religious" practices). After a few minutes, however, direct the focus of the discussion to the point of the reading - the religious aspects of Japanese life.

5. Suggested questions are:

   - Do the religious practices of the Nakamura family resemble yours?
   - How are they alike; different?
   - What seems to be the major difference between religion in Japan and the United States?
   - Do Japanese practices more closely resemble Christianity in the U.S. or Native American worship practices?
   - Which label or term, then, is better suited for the Japanese situation? (answer: "folk religion")

6. Announce the next reading by saying:

   Through the illustration of the Nakamura family's religious practices, we have briefly seen Japanese adaptability or accommodation to outside influences, such as incorporating Buddhist practices into their daily life without causing great dissension among most of the society. Japanese have oftentimes been labeled 'religious schizophrenics' - mainly by Westerners with a Christian background. After reading the following passage decide for yourself whether or not the label "religious schizophrenics" is an accurate description of the Japanese or if they have been misunderstood and mislabeled."

IMAGES OF JAPAN IN U.S. TEXTBOOKS

LESSON

1. When you think of Japan, what do you think of? Write down the first five words that come to your mind. (Use adjectives with nouns or proper nouns.) Next to each word or phrase write the source of that impression (e.g., parents' or friends' comments, newspapers, movies, books, textbooks, etc.).

   Now write five words or phrases that come to mind when you think of Asia in general.

   Compare your two lists. In what areas are your impressions of Japan and Asia similar or different? In general, do you think that Japan is fairly similar to the other countries in Asia? Why or why not? If you went to Asia and no one told you what country you were in, how would you know if you were in Japan or not? Assuming that you could not ask anyone directly, what would help you find out if you were in Japan?

2. Read the following composite passages about Japan from U.S. textbooks.

   a. Japan has a subtropical climate all year long.

   b. It is a rainy and mountainous country, thus its rivers are used to generate electric power.

   c. Last year, between 2,000-3,000 earthquakes occurred in Japan.

   d. There are electric lights in most houses in both cities and the country.

   e. For cooking and heating, charcoal and firewood are used.

   f. Inside a Japanese house, screens of bamboo and paper divide the house into rooms. The screens slide along grooves in the floor and can be pushed aside to make one large room. Porches open on gardens and can be closed off by sliding wooden walls at night.

   g. There is a picture of an attractive Japanese housewife in a silk kimono standing on a porch overlooking a garden.

   * * *

   - Based on the information in the above passages, make a list of at least 10 impressions of Japan. After you've completed your list, look at each entry and decide which one of the passages (a-g) above gave you that impression. Write the appropriate letter(s) of the influential passage(s) next to each impression.
   - Now compare these impressions to the first five things you associated with Japan in number one. How are they similar or different? Which of your original images of Japan were supported by the information in passages a-g? Which were changed? How?

3. How do you think Japan compares to other Asian nations? Based on the information in passages a-g and your impressions of Japan, rank Japan as: much higher, higher, about the same, lower, or much lower, in

comparison to other Asian countries for the following six areas: standard of living, level of technological development, percent of urban population, literacy, life expectancy and infant mortality.

- Now look at the fact sheet, "Japan and Other Asian Countries", to figure out how Japan compares to other Asian nations in those six areas. Correct your answers. For any areas where you misranked Japan, check your "10 impressions" list (with the letter of the U.S. textbook passages a-g that each impression was based on) to find out if any of those passages gave you a mistaken impression of Japan. (For example, if you ranked Japan's level of technological development as lower than most of Asia, you may have written the impression that Japan is a backward nation on your "10 impressions" list because of excerpt "e", "For cooking and heating, charcoal and firewood are used."). Did any of the passages give you the wrong impression about Japan? If so, which ones, and why? Point out specific words and phrases in the passages that led to incorrect conclusions about Japan's ranking in Asia for the six broader areas.
- Read the "Facts on Japan" to check the information given in passages a-g. Was the information in the passages inaccurate, outdated, or merely misleading? How could you change passages a-g to show a more accurate picture of modern-day Japan and to distinguish it from other countries in Asia? Rewrite portions of passages a-g using some of the statistics in the "Facts on Japan" sheets.

4. Read the following excerpt about the U.S. from a Japanese Teacher's Guide.

[Los Angeles and Cars] p. 173

> New York City grew upwards, whereas Los Angeles grew sideways. Los Angeles County includes 77 cities and 7 million people. The transportation of people who live in this vast region is exclusively by automobile. Without a car it is impossible to find a job or a wife, or to participate in normal social activities, or to take children to school, etc. One-half of the land in the heart of the city is used for car-related facilities. It is said that the cars and not the residents are taking over the cities' sovereignty.

- What conclusions might a Japanese make about Los Angeles and the U.S. after reading this excerpt? Point out words which would be particularly influential on their impressions.
- Do you think that the excerpt is a correct depiction of life in Los Angeles? If not, is the information incorrect or merely misleading? Which portions would you reword for a Japanese textbook about the U.S.? Rewrite the above example to give a more accurate picture of life in Los Angeles.
- How else might the Japanese or other nationalities misunderstand the U.S. and Americans? Give examples from our society and lifestyle that could be exaggerated to give the wrong impression of the U.S. Finally, can you think of ways that Americans in different regions of the U.S. misunderstand each other? How are those mistaken impressions formed?

JAPAN AND OTHER ASIAN COUNTRIES*

COUNTRY	PER CAPITA GNP	% URBAN POPULATION	LITERACY	LIFE EXPECTANCY	INFANT MORTALITY (per 1000 live births)	PASSENGER VEHICLES IN USE (Millions)	TELEPHONES IN USE (thousands)
Bangladesh	$100	11%	22%	47	139	67	48
India	190	22%	34%	52	134	738	1600
China	2[illegible]0	25%	95%	68	56	---- NOT AVAILABLE ----	
Indonesia	380	20%	60%	50	91	307	269
Japan	8800	76%	99%	76	8	14,590	38,698
Philippines	600	36%	72%	61	65	365	410
Thailand	590	14%	70%	61	68	253	255
North Korea	1130	60%	85%	62	70	---- NOT AVAILABLE ----	
South Korea	1500	48%	88%	66	37	---- NOT AVAILABLE ----	

18

NOTE: All figures enter into a country's level of technological development.

*Use all figures to compare countries' standard of living.

A combination of World Bank, UNESCO, and United Nations data (1977-79).

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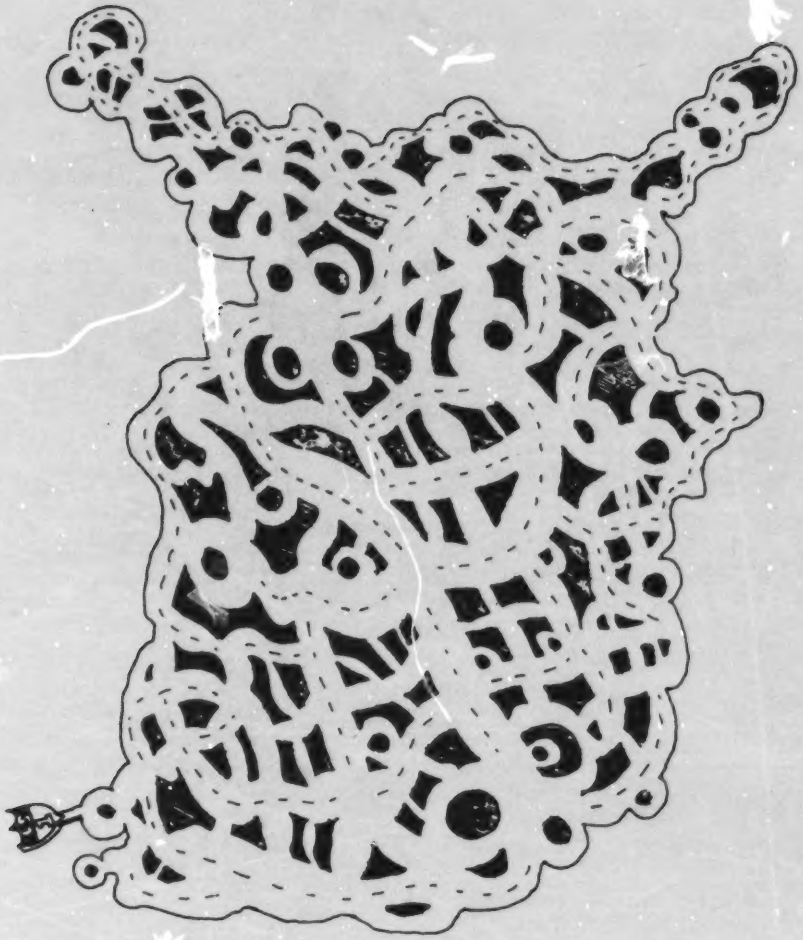

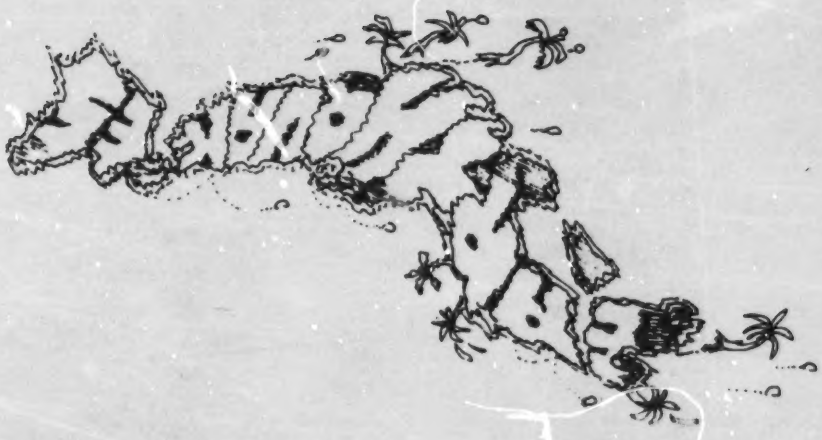

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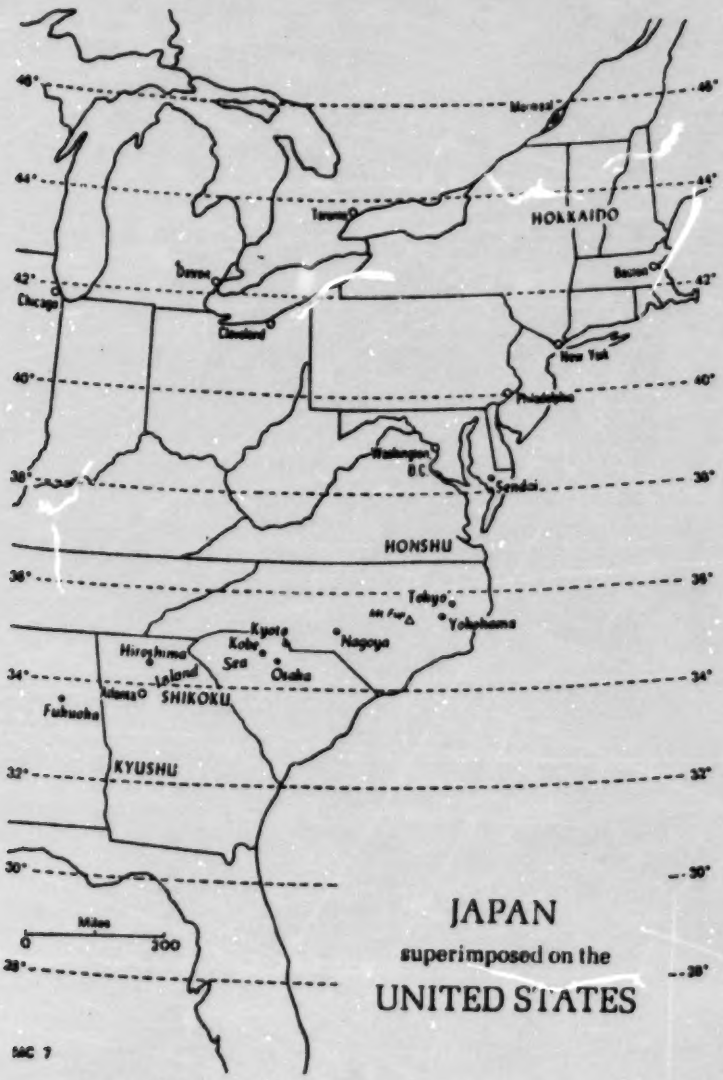
FACTS ON JAPAN

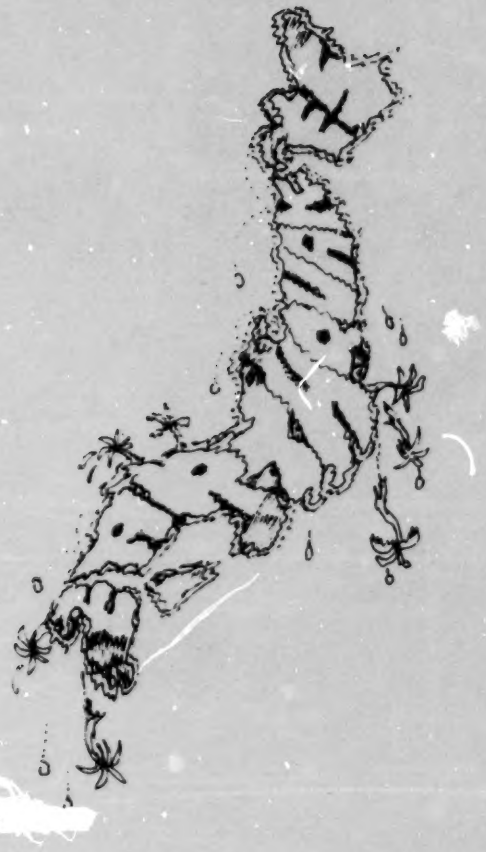
The following facts on Japan, from Understanding Japan, by the International Society for Educational Information, Tokyo, 1981, give you more information on the topics in passages a-g.

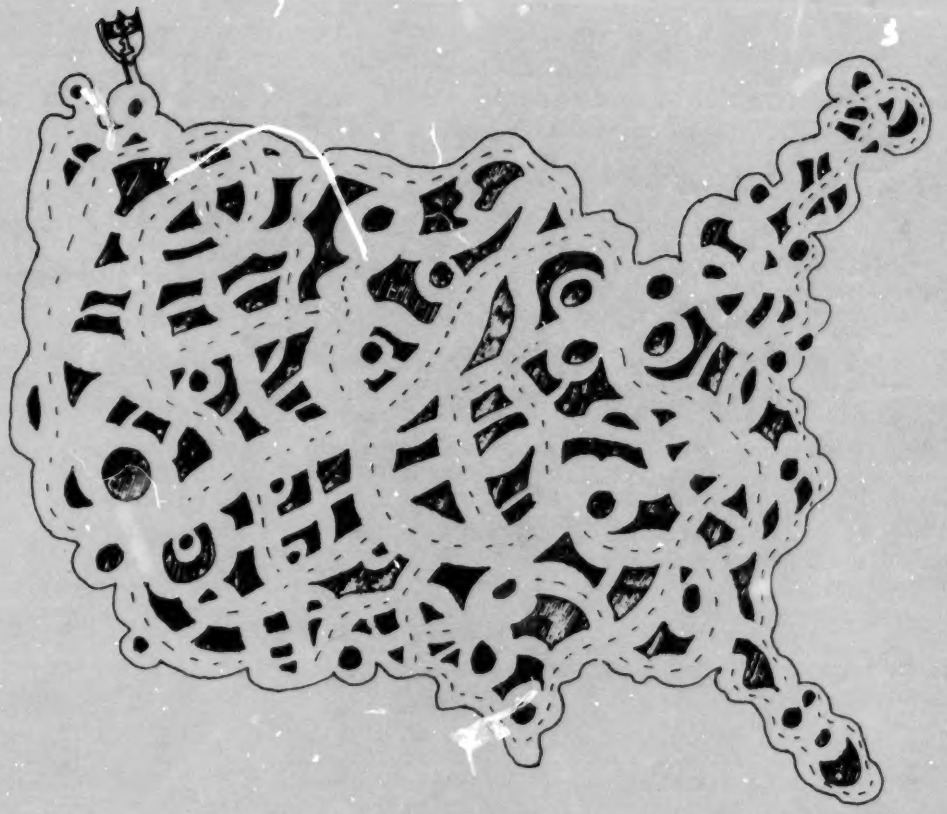
CLIMATE

There are four distinct climates in Japan. The southwestern half of Japan is warm in the winter without frosts and the southernmost prefecture, Okinawa, is subtropical. In the northern half of Japan, winters are long, and the northernmost island, Hokkaido, has a climate like New England of the U.S. (see the map below - Japan superimposed on the U.S.).



Map reprinted by permission of the publishers of The Japanese, by Edwin O. Reischauer, Cambridge, MA: The Belknap Press of Harvard University Press, Copyright (c) 1977 by the President and Fellows of Harvard College.





ENERGY

Before War II, Japan relied mainly on hydro-electric power for its energy needs. By about 1960, hydro-electric and thermo-electric plants accounted for about 50% each of the nation's energy. Now, however, other sources provide power (mainly oil) for over 80% of Japan's energy production.

LIVING PATTERNS: HOUSING

The traditional Japanese house was constructed of wood, and built so that the roof rested on supporting wooden pillars, making it possible to remove a large part of both outer and inner walls - which consisted of sliding screens - to provide relief from the humid heat of summer. Little protection, however, was provided against winter cold. The widespread availability of timber as a building material, and the desire for summer ventilation were more important factors in the design of such houses than was the danger of earthquakes, often referred to in foreign texts. (As many as 40 or 50 earthquakes detectable by the human body occur in the Tokyo area alone yearly, while destructive quakes occur approximately once in two years somewhere or other in the country. Throughout the country and its surroundings, as many as 7,500 earthquakes -- if we inlcude those detectable by the most sensitive seismographs -- may occur yearly. Only about 1,500 of these, however, can be felt by the human body.) Though this may have had some influence in the resting of the roof on wooden pillars, which swayed without collapsing, rather than directly on the walls, it was not a main consideration, the principal aim being to make the walls removable. Moreover the traditional tile roof is in fact extremely heavy.

Little furniture was seen in the traditional home - reasons being, in all probability, both economic and aesthetic. Sliding screens of wood lattice covered with paper make up a considerable part of the inner walls of such houses, and can be drawn back, removed, or replaced by split bamboo screens, according to space or ventilation requirements. Even small areas around houses are planted in such a way as to make attractive use of the space, and the prospect of the garden as seen from the house is regarded as an extension of the house itself. However, the typical "Japanese garden" pictured in many foreign textbooks. with a pond, perhaps a small waterfall or stream, ornamental bridges, and so on, is not, contrary to what is apparently believed, a feature of the average home. It is found mainly around shrines and temples, in public parks, and the like. Only the rich, especially in old-established homes, or in rural areas where there may be more space, can afford large gardens around private homes.

In recent years housing has changed greatly, with the type of traditional home described above less common than before. Postwar housing shortages - produced first of all by wartime destruction, and subsequently by rapid population increase - together with the growing trend towards a nuclear rather than patriarchal family pattern, and with accelerating population flow into the big cities, were countered by the construction of numerous multi-storied apartment block complexes. The lack of land for building restricted the space available for each living unit, while at the same time improved economic levels were accompanied by a flood of modern household equipment and domestic electrical appliances, transforming living rooms, kitchens, bathrooms and toilets, and heating and cooking facilities. (Charcoal and firewood are rarely used for cooking and heating. Electric lights were already in use nationwide more than 70 years ago.) Homes today present a completely different appearance from those of the past. Although

this is a result of modern living patterns, some common complaints about the modern home, especially in the cities, are lack of space and lack of gardens. Many families living in modern apartment blocks long to own independent homes with their own gardens, however small.

LIVING PATTERNS: DRESS

In Japan today, men and women of all ages, in cities, towns, and villages, wear western dress, which is practical for everyday life. The traditional Japanese kimono is now worn mainly on ceremonial occasions, occasionally for relaxing in at home, and by a few older people or people in special occupations. The kimono has not lost its importance, however, as part of the Japanese culture. Girls and women in particular generally have a keen sense of its association with the national tradition, and take great pleasure in wearing it for special occasions.

CULTURAL DIVERSITY IN JAPAN AND THE UNITED STATES

LESSON

1. Discuss the following terms using American examples:

   homogeneous - of a similar type

   heterogeneous - of different types

   cultural diversity - having different cultural characteristics, e.g., music, art, language, customs, religion, ethnic heritage, etc.

   mainstream of society - the majority of the people

   a. What are examples of homogeneous/heterogeneous characteristics of our school? This class? Your neighborhood?

   b. What are examples of cultural diversity in our country? Our state?

   c. How would you describe the people who make up the mainstream of U.S. society? (Language, ethnic heritage, religion, etc.)

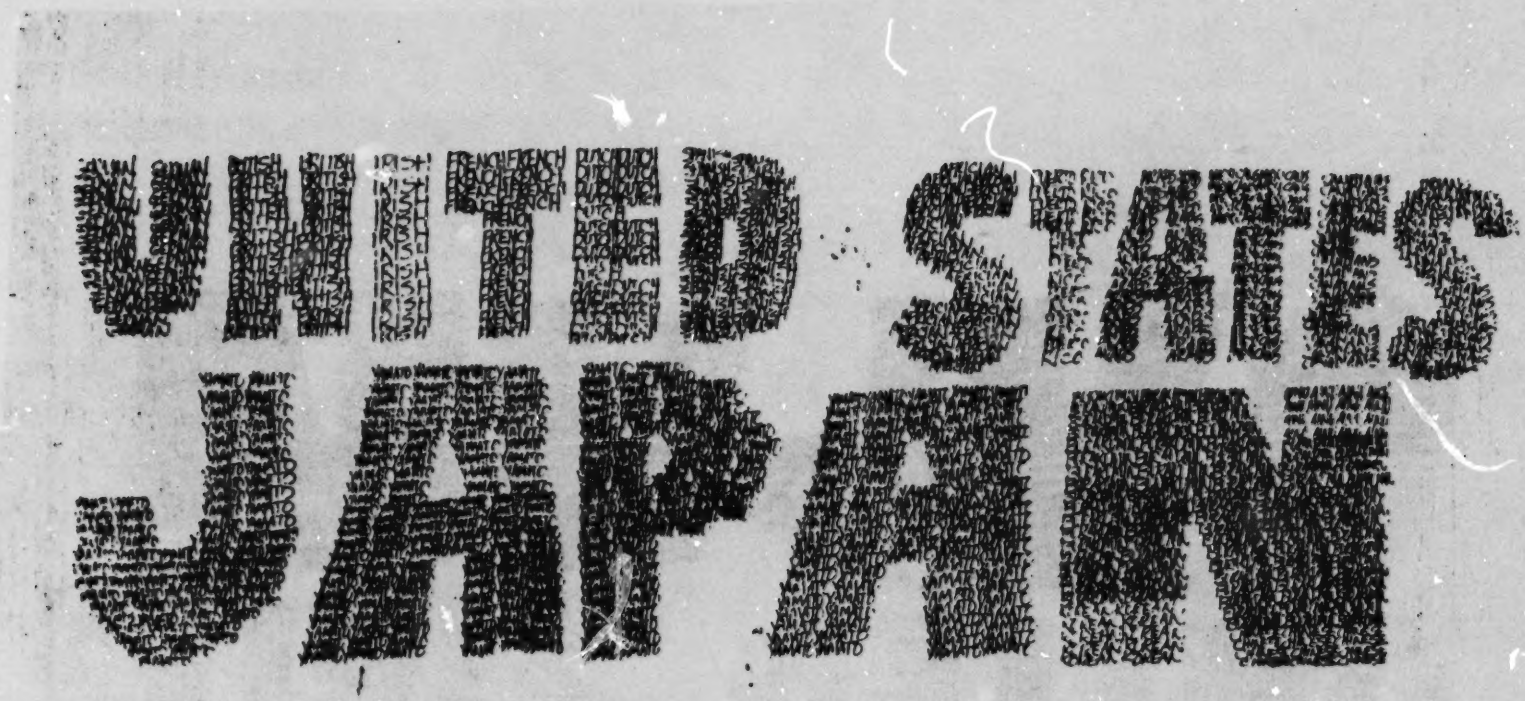
2. Read the information on "The Japanese People" with these questions in mind:

   a. What are the different groups in Japan?

   b. On what basis are they different?

   c. How can we compare Japanese and U.S. cultural diversity?

3. Using the chart on the next page, fill in the columns with the information gained from your discussion and the following reading, "The Japanese People."


UNITED STATES
JAPAN

COMPARISON CHART: CULTURAL DIVERSITY IN JAPAN AND THE UNITED STATES

Criteria	Japan	United States
Population		
Names of groups % of total population		
Basis of distinguishing group		
Language		
Religion		
Jobs		
Education		
Socio-economic status		
Ancestry/race		
How are groups out of the mainstream treated?		

What generalizations can you make about cultural diversity in Japan?

How would you compare cultural diversity in Japan with that in the U.S.?

What are the effects of cultural diversity on the countries socially? Economically? Politically?

THE JAPANESE PEOPLE

ORIGIN

Most archeologists agree that the Japanese people are members of an ethnic group known as the Yamato race. This group gained supremacy over other warring tribes and clans during the first centuries A.D. The Yamato leaders are generally accepted as the ancestors of the Japanese Imperial family.

By the 7th century A.D. the people living on the Japanese islands had become a basically homogeneous group - a people with the same appearance, language, and customs. Some aspects of diversity within their larger group are outlined below.

DIVERSITY

The Japanese people are considered to be the most culturally and racially homogeneous people in the world. Yet, there are diverse peoples in Japan, both Japanese citizens and foreign citizens.

Japanese Citizens - Ainu

Today there are about 15,000 Japanese citizens called Ainu, who are of different racial stock than most Japanese. They are descendents of a proto-caucasoid group believed to have migrated to Japan from nothern Europe and Siberia during prehistoric times. It is believed that the Ainu separated from their original stock before they developed all of the characteristics usually associated with Caucasians. Today they are generally distinguishable by the hairiness of their bodies, certain facial features and a somewhat lighter skin pigmentation.

Although the Ainu migrated throughout the Japanese islands and intermarried, they remained an identifiable ethnic group. Today most Ainu live in the northernmost island, Hokkaido, and further north on Sakhalin and Kamchatka (currently under Soviet control). Currently most of the Ainu are assimilated into the mainstream Japanese population. In some parts of Hokkaido, the Ainu language, food, clothing and traditional festivals are preserved.

Japanese Citizens - Burakumin

Diversity is also found within the dominant racial composition of the Japanese, namely the 2 to 3 million Japanese called burakumin (derogatory term Eta). There are several theories about the origin of this group or so-called caste. Perhaps the most common and plausible one is related to occupation. In ancient Japan, slaves, living at the foot of the imperial grounds, served as caretakers of the dead by guarding the tombs of their masters. Similarly, servants cared for pet hawks (one of the favorite pastimes of the elite was the keeping of falcons). The servants who took care of the birds were called etori (food gatherers), abbreviated eto, from which it is believed "Eta" is derived. Although use of this derogatory term was prohibited by official edict over 100 years ago, Eta is still often used to refer to burakumin.

During the Nara Period (710-784) when Buddhism was in favor with the rulers, killing of animals with falcons was forbidden. The servants who had

become skilled slaughterers as a result of their work with the carnivorous falcons became skilled butcherers. Later, when the killing of cattle and horses was forbidden, the butchers were ostracized by society. Therefore, around the 9th century, the first visible ghettoes were founded in Kyoto on marginal lands set apart for grazing cattle and burying the dead. Most of these ghetto inhabitants worked as disposers of the dead, as cattle herders and in other occupations thought to be defiling.

Today some burakumin remain occupationally visible as animal skinners, tanners, leather craftsmen and butchers. The great majority, however, are engaged in work other than that associated with their traditional occupations. Yet most burakumin continue to live in segregated ghettos. Many stay because of complex forces surrounding their own sense of identity. For example, continuous social interaction with others will almost surely result in one's heritage becoming known. Even a person who has taken great pains to avoid situations that might lead to discrimination labors under the psychological fear that his burakumin heritage may be exposed. This issue is one that the Japanese government continues to grapple with. [The following excerpts are taken from The Japanese, by former U.S. Ambassador to Japan, Edwin O. Reischauer.]

> The burakumin have enjoyed full legal equality for more than a century, but social prejudice against them is still extreme. While they are in no way distinguishable physically from the rest of the Japanese and are not culturally distinct except for their generally underprivileged status, most Japanese are loath to have contact with them and are careful to check family records to insure that they avoid intermarriage. In the highly urbanized Japan of today, the burakumin are becoming progressively less recognizable, but their survival as an identifiable group is a surprising contrast to the otherwise almost complete homogeneity of the Japanese people.[1]

Foreign Citizens

> Japan's imperial conquests in modern times and its present global trade have attracted some foreigners into the islands in recent decades. The only sizable group, however, is a Korean community of about 600,000 left over for the most part from the much larger numbers imported during World War II to replace Japanese workers gone off to war. There are also a few tens of thousands of Chinese, mostly merchants, from Japan's former colony in Taiwan or from the mainland, and a few thousand other outlanders from more distant parts of Asia and the West.
>
> Altogether, these outsiders number much less than 1 percent of the population, and only the Koreans constitute any sort of a real ethnic problem. Since

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they are physically all but identical with the Japanese and are closely allied to them in language, they could be readily abosrbed both culturally and racially, and Koreans born in Japan usually do lose the language of their parents in much the same way as people of non-English speaking origin become linguistically absorbed in the United States. The Japanese, in their extreme ethnocentrism, however, tend to reject Koreans as full members of their society, while the Koreans, resentful of this attitude and of Japan's colonial domination of their homeland in the past, often cling to their ethnic identity. In fact, the Korean community injects a disruptive element into Japanese society and politics by its passionate adherence to one or the other of the two rival Korean regimes and the respective supporters of these regimes in Japanese politics.[2]

4. Read the following excerpt from The Japanese, in which Reischauer discusses Japanese attitudes toward foreigners.

> The Japanese sense of solidarity and exclusiveness is clearest in their attitudes toward foreigners in Japan. They take it for granted that foreigners are and always will remain foreign - that is, outsiders. The contrast with American attitudes is sharp, for Americans stand at the other end of the spectrum in taking for granted that any foreigner in the United States, no matter how outlandish he may seem, would like to become an American citizen and probably will. Japanese visitors to the United States are startled to discover that they are not treated in the way Japanese would treat foreigners but are expected to know English and the way things operate in this country.
>
> The foreigner in Japan, so long as he is not thought to be a permanent immigrant, is treated very politely, but always as an outsider. If he speaks any Japanese at all, no matter how badly, he is praised for this remarkable accomplishment, as though he were an idiot child who suddenly showed a streak of intelligence. If he is knowledgeable about Japan, he may be asked deferentially his opinions and told he knows more than they do themselves, but his opinions are regarded always as those of an outsider, not an insider.
>
> In a sense, all this makes the foreigner's position easy in Japan. He is never in doubt about his own identity - he is a foreigner, no matter how long he lives in Japan or how deeply he may be involved in its life. For a person like myself, born and raised in

[2] Ibid., p. 35-36

Japan and thereafter always concerned in its study, this attitude has proved an aid to me in keeping clear my own American identity. It was particularly helpful in the years of confrontation and war between the United States and Japan, for it precluded any possible emotional conflict.

Many long-time foreign residents of Japan, however, find it infuriating to be always regarded as gaijin or outsiders. In my youth shortly after World War I, the term was the fuller gaikokujin, "outside-country-person," but Westerners were usually called seiyojin "West-sea person," and the pejoratives for them of ijin, "strange people," and keto, "hairy barbarian," were not unknown. But, whatever the term, the foreigner was almost always treated courteously. Even in the hypernationalistic and anti-Western 1930's, he was never in danger from anyone, except perhaps the over zealous police. But he was always an "outside person." Even the few who became Japanese citizens through marriage or naturalization were not really accepted as such by other Japanese.

Other East Asians in Japan are not quite as much outsiders as are Westerners and people from the other parts of the world. In fact the word gaijin actually is not much used for them. They are called simply Koreans, or Chinese, or Taiwanese. But Japanese attitudes toward them illustrate my point even better. Most Koreans and Chinese in Japan are permanent residents, many of them having been born there and speaking no other language but Japanese. Visually and often in their living habits they cannot be distinguished from Japanese. But the Japanese do their best to keep them separate, making it difficult for them to acquire Japanese citizenship and commonly discriminating against them. Intermarriage is rare and is looked down upon. Few successfully pass, not the color line, but the national consciousness line. I have known one successful bureaucrat of recent Chinese origin, and there are a few well-known baseball stars of Taiwanese or Korean origin, but most are still held at arm's length outside of Japanese society.[1]

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In the previous passage, Reischauer compares Japanese and Americans' attitudes toward foreigners in their countries. Do you agree with his statements about our expectations of foreigners in the U.S.? Why or why not? If the ideal U.S. society is a melting pot, how would you describe the ideal Japanese society?

Reischauer says that even during the anti-western 1930's in Japan, foreigners were never in danger from anyone in Japan. This contrasts sharply with the attacks made by "mainstream" Americans upon Americans of Chinese and Japanese ancestry in the United States. Look up the circumstances and reasons for those attacks. How might the different expectations for foreigners by mainstream U.S. and Japanese society inhibit or encourage incidents of violence against minority groups or foreigners?

Is the U.S. truly a melting pot? How do you think that the contrast between society's ideal and the reality influences the interaction of different ethnic groups in that society, especially regarding violence against mainstream society, other minorities, and a group's own members?

If you moved to a foreign country permanently, would you rather be expected to become an insider or remain as an outsider? Name some advantages and disadvantages of both positions. (Some points to consider: eligibility for citizenship, career paths to success, discrimination - positive and negative.) Do you think that it's easier to be considered a success if you are judged as an insider or an outsider?

A recent study of U.S. and Japanese textbooks showed that despite their awareness of the variety of U.S. racial composition, Japanese textbooks consistently refer to the U.S. as part of the Anglo-American world, emphasize the country's Anglo-Saxon heritage, and describe U.S. citizens as caucasians. Here is an excerpt from a Japanese Teachers' Guide about the U.S.

> The black population is commonly said to be 10% of the U.S. population, which is based on the census. The categories of race used by the census are "white," "black," and "other." No matter how little blood of a black African one has, if even a drop of it is recognized, he is considered black.

Is this excerpt an accurate description of racial categories used in the U.S. Census? Look up the most recent U.S. Census figures and note down all of the racial categories and their percentage of the total U.S. population.

Do you agree with the final statement? Based on your previous readings about Japan, why might Japanese textbooks over-simplify their descriptions of racial groups in U.S. society?

Do you agree with Reischauer's conclusion that discrimination in the U.S. is based on skin color while in Japan it is based on nationality, or a "national consciousness"? Is membership in a minority group in the U.S. solely determined by skin color? What other factors, both objective (e.g., income) and subjective (e.g., an individual's own perceived identity as a minority group member) might determine whether a person is in a minority group or mainstream society?

THE U.S. AND JAPAN IN THE WORLD-JAPANESE PERSPECTIVES

LESSON

Introduction: In a recent study of Japanese textbooks, reviewers found that while Japanese textbooks tend to overplay the size of the U.S., its industrial power, and its role in international affairs, they underestimate their own country in these areas.* As the study points out:

> For the most part, America is portrayed as a "huge country" (taikoku) with enormous industrial strength and a high GNP. Industry and trade are its hallmarks. Interestingly, recent polls (September, 1978) report that the generation of Japanese between the ages of 18 and 34, when asked what came to mind when they heard the word "America," replied "taikoku." The message of these textbooks seems to have taken root.[1]

What Japanese attitudes toward the U.S. and Japan underlie this overly flattering depiction of the U.S. and low-key portrayal of Japan? Is Japan clinging to an outdated feeling of inferiority due to its small geographic size and defeat by the U.S. in World War II? OR are these attitudes rooted in current geographical, economic, and political realities? And how does Japan's overly modest self-perception strengthen or weaken the alliance between the two countries? Consider these questions as you read the following excerpts from Japanese textbooks on Japan's military, political, and economic relations with the U.S.

Japan's Military Dependence on the U.S.: Read the two following excerpts regarding the Japan-U.S. Mutual Security Treaty, in which the U.S. guarantees Japan's defense and receives the right to operate military bases in Japan.

> After World War II Japan was placed under occupation by the Allied nations, led by America. As conflict deepened with the socialist countries, America put military bases in Japan and other Asian countries in resistance to the Soviet Union and China.
>
> When Japan reached a peace agreement with America it further strengthened its political and economic relations with America through the mutual security treaty and other means.

[The Japan-U.S. Security Treaty] p. 405 (Japanese Teacher's Guide)

> The Security Treaty between Japan and the U.S., which was inseparably related to the Peace Treaty, set the

*For a comparison of the U.S. and Japan's population and GNP, see the two maps on the next page.

[1] In Search of Mutual Understanding, U.S.-Japan Textbook Study, p. 33.

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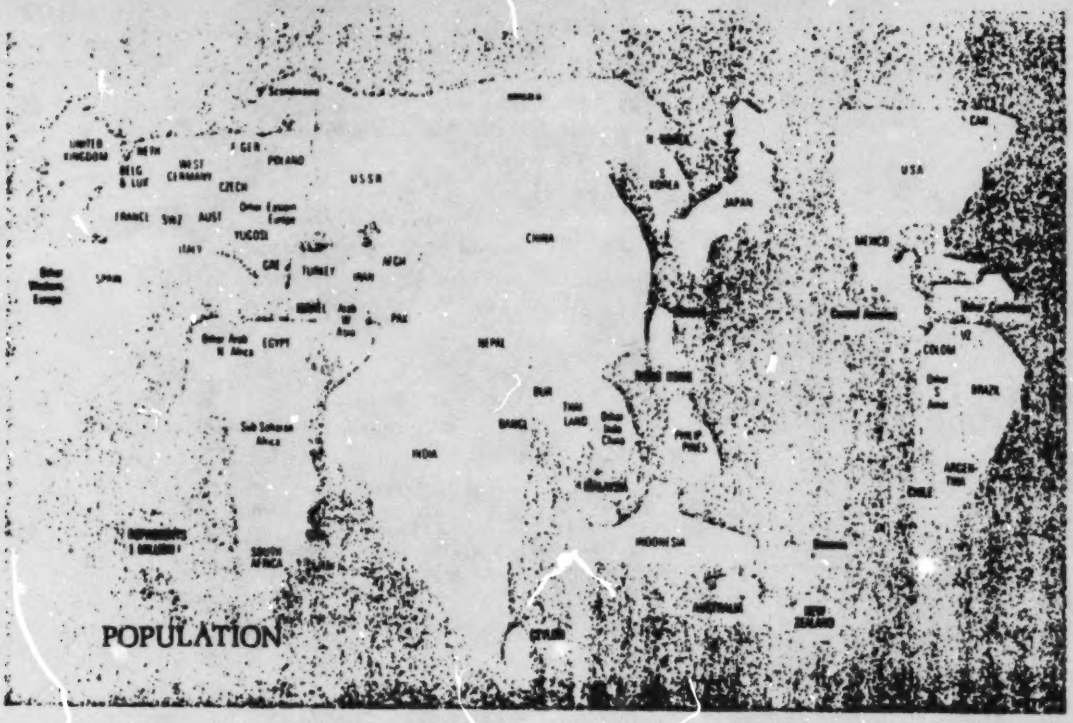

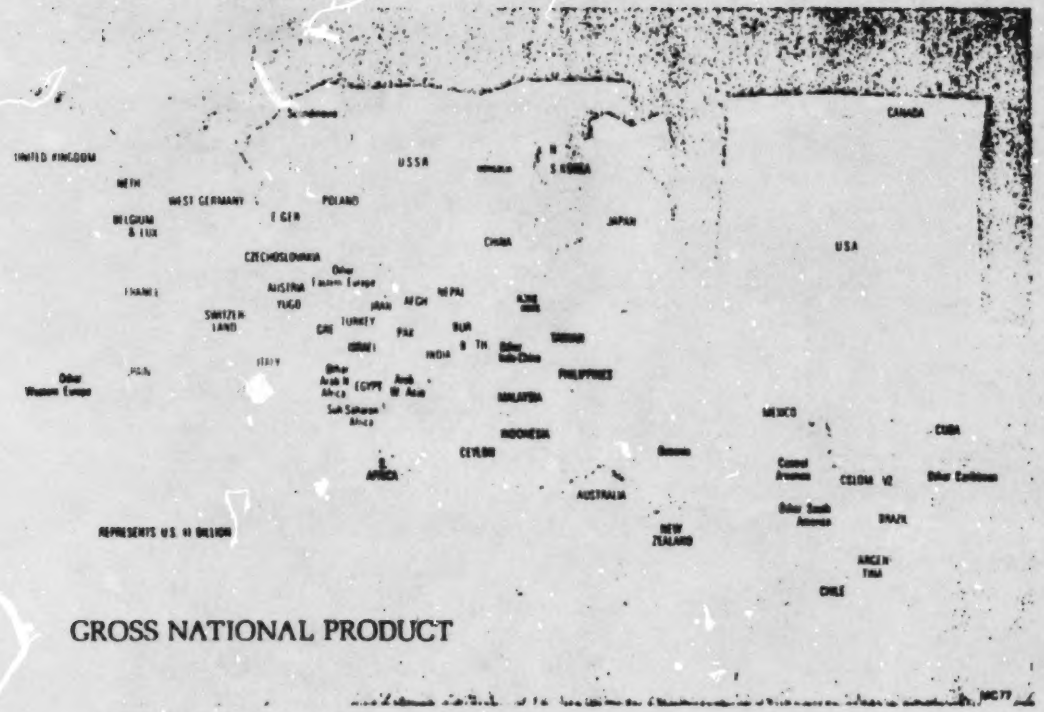

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> position of Japan in the world. In other words it set the relationship between Japan and the U.S.. The treaty allowed U.S. bases in Japan, allowing U.S. forces to be active in the Far East from these bases. Furthermore, it admitted these U.S. troops to be called out in case of large scale rebellion inside of Japan. It means that there is a clear statement in the treaty that the peace of Japan is insured by foreign military forces, for which there is no precedent among independent nations.

According to each excerpt, what are the advantages and disadvantages of the security treaty for Japan? For the U.S.? Which country seems to be benefiting the most? Do both excerpts agree? Which excerpt is more positive to the U.S.? (Point out the words that make you think so.) Which excerpt is closest to what might appear in a U.S. textbook on the same topic?

The original treaty was signed in 1951, revised in 1960, and renewed in 1970. The treaty has remained the same since 1960. Do you think that the changes in U.S. and Japanese domestic and international affairs in the last 20 years might warrant a change in the treaty? Should it be stronger or weaker? Name some current economic, political, and strategic pros and cons of the treaty for both nations. What potential domestic or international circumstances might prompt either country to revise or abandon the treaty?

Do you think that Americans would feel secure if the U.S.'s military defense were dependent on another country, especially one with such a different cultural background such as Japan's? And a country we had fought (and lost) a war against?

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U.S. Influence Over Japan's Foreign Policy: The next readings describe how Japan takes its lead from the U.S. in forming its own foreign policies.

> At the same time as it signed the San Francisco Peace Treaty with the United States, Japan concluded the Japan-U.S. Mutual Security Treaty thus entering into a relationship of intense conflict with the socialist nations, led by the Soviet Union. . .
>
> However, with China's admission to the U.N. and President Nixon's 1972 visit to China, the cold war structure in Asia underwent great change. In September of the same year (Japanese) diplomatic relations were established with China, and in 1978 the Sino-Japanese Treaty of Peace and Friendship was concluded. . .

Japan in the U.N.

> . . . There has been a strong tendency in practice for Japan to align itself with the actions of the United States in the U.N., and Japan has sustained criticism from new nations in Asia and Africa. Japan's foreign policy confronts an age in which it must develop more independently in order to respond to the multipolarization of international politics.

Does it surprise you that Japan waited until President Nixon visited China before establishing its own diplomatic relations with China? Why do you think Japan waited for the U.S. to make the first move?

Other than for defense considerations, why else is it wise for Japan to align itself with the U.S.'s foreign policy positions? What circumstances might arise when its alignment with the U.S. would hurt Japan?

How are the U.S. and Japan's international political, economic, and strategic interests similar and how do they differ?

What are the advantages and disadvantages for a country to be a member of a "bloc", or group of countries that vote together in the U.N., rather than being the leader of the bloc, or a single independent voter in the U.N.?

Why would other nations, especially "new nations in Asia and Africa" criticize Japan for supporting U.S. policy rather than forming its own?

The U.S. - A Huge Country (Taikoku): These excerpts present Japan's view of the U.S.

> Giant Industries - the United States of America
> Abundant Capital
>
> America is rich in resources such as coal, oil, iron ore, and copper, and in each of these resources it is one of the world's major producers. Blessed with these resources, and having sustained no damage in the two world wars, America greatly developed its industries, especially its military industry, and became the world's greatest industrial country. It has abundant capital and high-level technology, and thus is Number 1 in many areas of production.
>
> Giant Production, Giant Consumption
>
> . . . The high rate of (the U.S.'s) consumption is due partly to the people's high income level and high standard of living, but foreign assistance and military supplies are factors as well. The United States' giant production is sustained by giant consumption and the world's highest export total.
>
> The United States has achieved high-efficiency, stable production through superior facilities in agriculture and industry. Also, there is much overseas expansion of industry.
>
> Text. . .
>
> The United States has abundant domestic resources, and is the world's greatest trading nation. Machinery makes up nearly half of U.S. exports, while food and raw materials are also major export items. The U.S. exports high technology industrial goods such as airplanes, computers, and large motorized vehicles, while it imports light industrial goods such as general merchandise, and plywood.

What is the overall depiction of the U.S. in these excerpts? Do you agree with it?

According to the excerpts, in how many areas is the U.S. "the greatest," "largest," or "number 1"? Make a list of them.

In these passages, what advantages did the U.S. have which helped it become the greatest country? Do you think that the U.S. still has these advantages? Why or why not?

Do these excerpts give you the impression that the U.S. exports or imports more products with nations around the world? With Japan? (Refer to specific words or phrases in your answer). Now look at the statistics for trade and imports/exports between Japan and the U.S. Does your statistical information agree with your impression of the volume and products traded by the U.S. based on these readings?

STATISTICS

	Japan's Exports to U.S.	Japan's Imports from U.S.
1981	38,609 (million, U.S.$)	25,297 (million, U.S.$)

	Japanese Motor Vehicles Exported	U.S. Motor Vehicles Exported
1980	29,381 (million, U.S.$)	14,565 (million, U.S.$)

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Japan's Standard of Living: Make sure that you understand the terms social capital and standard of living before you read the following passage. How does a country's social capital relate to tis people's standard of living?

The People and Their Lives

National consumption patterns have changed greatly in recent years with Japan's rapid economic growth. The dissemination rate for automobiles and electronic goods such as televisions is among the highest in the world. . . However, the housing problem remains serious, and Japan needs to catch up in sewer construction. In these respects and others Japan's social capital is very poor in comparison with the countries of Europe and America. . .

Table: Comparison of Japan and the Advanced Nations of Europe and America in the Areas of Social Facilities and Research Expenditures (from 1974 international Statistical Summary). Approximate figures are as follows: (Only U.S. figures are included)

	Japan	U.S.
Sewer Dissemination Rate	22%	70%
Rooms per dwelling	3.8	5
Expenditures per researcher	$11,000	$50,000
Physicians per 100 people	1	1.6
Percentage of paved roads	22%	44%

JAPANESE HOUSEHOLD ACCOUNTS (1981)[a]

	Amount per Month	
	Yen	U.S.$[b]
INCOME	367,111	1,665
Regular[c]	238,393	1,081
Temporary & bonuses[c]	69,140	314
DISPOSABLE INCOME	317,279	1,439
Living expenditure	251,275	1,139
Food	69,032	313
Housing, fuel & light	26,713	121
Clothing & footwear	18,417	84
Medical care	5,909	27
Education	9,057	41
Reading & recreation	21,363	93
PROPENSITY TO SAVE	20.8%	

a) For salaried worker households. Average number of persons per household = 3.80, (b) U.S.$1.00 = ¥ 220.53, (c) Household head only.

Source: Prime Minister's Office, Japan.

OWNERSHIP OF CONSUMER DURABLES BY JAPANESE HOUSEHOLDS (1970-1982)

	Ownership Rate (%)	
	1970	1982
Refrigerators	89.1	99.5
Washington Machines	91.4	99.3
TV Sets: color	26.3	98.9
monochrome	90.2	17.4
Vacuum cleaners	68.3	96.9
Electric fans	83.2	95.3
Kerosene heaters	79.1	90.8
Cameras	64.1	85.2
Sewing machines	84.5	83.8
Tape recorders	30.8	64.7
Passenger cars	22.1	62.0
Stereos	31.2	61.5
Air conditioners	5.9	42.2
Microwave ovens	2.1	39.9
Pianos	6.8	18.0
VTRs	--	7.5

Source: Economic Planning Agency, Japan.

After reading the previous excerpt and tables do you agree with its point that despite Japan's high consumption of luxury goods such as automobiles (still a luxury for many in Japan) and televisions, the quality of its peoples' lives is poorer in comparison to the U.S.?

What physical and social characteristics of the U.S. and Japan account for the differences in the items listed? Which conditions of social capital on the list are easier to improve than others? Why?

What tangible items and intangible circumstances are important to your standard of living? What couldn't you live without in order to enjoy the quality of life you do now? (e.g., car, your own room, etc.).

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Japan - Problems with Industrial Growth:

What Problems Does Industry Entail?

> . . . Japanese industrial production is done by a combination of big businesses whose high productivity compares with that of foreign big businesses, as well as middle-sized and small firms whose productivity is low and whose management is unstable. The percentage of people who work in small firms is very large in comparison with the United States and West Germany.
>
> Among the industrial countries of the world, none relies so heavily on foreign countries for raw materials and fuel supplies as Japan.
>
> . . .Japanese industry is a world leader in production totals and level of technology, but in some areas, such as electronic instruments, Japanese industry must raise its level of technology even more in order to endure international competition.

What is the overall impression you get of Japan in this excerpt? Compare it to the impression you had of the U.S. based on earlier readings. Do you think that both excerpts accurately reflect reality? Why or why not?

According to the excerpts above, what areas is Japan number one in?

Compare the description of Japan's industrial advancement with that of the U.S. in the earlier readings. What problems, if any, resulted for each country due to its increased industrial output?

What suggestions are made for each country to improve its products' competitiveness in the world market? Name some products for which you think both countries compete against each other in world markets. Can you think of any products in which the U.S. is definitely number one in world competitiveness? For which Japan is number one?

Japan's Economic Dependence on the U.S.:

Large Scale Agriculture - The United States of America
The World's Food Storehouse

About half of America's land is used for agriculture. Only 4% of the working population is engaged in farming, but still America is almost self-sufficient in agriculture, with the exception of coffee and other tropical food products. In addition, America is a major exporter of wheat, feed grains, and cotton. Many industrial and developing nations rely on America for food. Japan imports large amounts of wheat, soybeans, and corn. Thus, America is called the world's food storehouse, and its food policies exert great influence on the world. From time to time American agricultural products were apt to be in excess, but ever since the worldwide poor harvest in 1972 the number of purchasing nations has grown, and the price of foodstuffs has risen.

America is the largest Japanese trading partner. Also, after Canada, Japan is America's largest trading partner.

Japan imports much of its foodstuffs from America. Consequently, if American food exports drop, Japan's food supply is greatly influenced. In addition, if import limitations are placed on Japanese products, Japan's industries lose a great number of sales. Business and bank capital from each country is expanding into the other. Thus the influence of the American economy over the Japanese economy is very great.

Trade Conflicts Between the U.S. and Japan:

The Japanese steel industry was once forced by America to control its exports voluntarily. Now they intend to "export with discipline." However, inquiries for sheet metal from U.S. auto makers have been very active. It could upset this U.S. industry depending on what move the Japanese steel industry makes. With other merchandise too, there is the possibility that the advanced countries could try to control imports from Japan. (From a Japanese textbook).

What does "export with discipline" mean? Why do you think the U.S. "forced" the Japanese steel industry to control its exports voluntarily rather than putting U.S. import quotas on Japanese steel products?

How would restricting foreign imports (in this case, steel) to protect one domestic industry (steel) hurt another domestic industry (autos)? How does this action affect the industries, their workers, and the quality of their products in the short and long term?

The U.S. government is considering a "local-content" law which would require a certain percentage of a car's material, labor, and parts to be U.S. made. Who would benefit most from this type of law? Least? How? Do you think that this law should be passed? Why or why not?

Do you think that the origin of a product, i.e., whether or not the item is made in the U.S., should be a consideration in buying a product? Make a survey of your friends' and neighbors' cars to find out what percentage of them own U.S. made cars. Even if the car is sold by the U.S. auto makers, is it definitely made in the U.S.?

Japan's Position in the World:

> . . . Our country is poor in resources, but it has achieved great economic power by importing large quantities of resources from overseas under favorable conditions and exporting industrial goods to the world. We must clearly realize, and we must act on the realization, that the foundation of the existence of our country, which cannot grow without trade, rests on relationships of true friendship and cooperation such as can contribute to world peace and the economic development of partner nations.

What is Japan's main concern in the international sphere? Based on your previous readings and the statistics on trade, describe Japan's commodity trade with the U.S. Now look at the table showing the major Japanese imports and exports to other countries. How important is U.S. trade to Japan? What is the balance of trade between the two countries?

JAPAN'S MERCHANDISE TRADE BY AREA (1981)
(U.S. $ Million)

Total Japanese Merchandise Trade			With U.S.		
Exports	Imports	Balance	Exports	Imports	Balance
152,030	143,290	8,740	38,609	25,297	13,312
With EC			With Middle East		
18,894	8,552	10,342	17,732	42,670	-24,938
With S.E. Asia			With Latin America		
34,426	31,930	2,496	10,516	6,669	3,847
With Africa			With Communist Bloc		
10,038	4,779	5,259	9,514	7,724	1,780

Source: Japan Tariff Association. The Summary Report: Trade of Japan

Does the trade balance support or contradict the views of the U.S. and Japan in Japanese textbooks? If so, why do you think that Japan wants to believe that the U.S. is number one in so many areas? Do you think that Japan is downplaying its own strength to justify its concentration on the expansion of trade which is vital to its survival? Summarize the geographical, economic, and political realities that Japan's sense of insecurity is based on.

"Honda, Nissan, Toyota, Pearl Harbor." This U.S. bumper sticker illustrates the strength of feelings behind the current U.S. trade deficit in automobiles. If the U.S. people think that the influx of Japanese imports is as harmful to the U.S. as an invasion, do you think that, given Japan's dependence on trade for its survival, the Japanese people would perceive severe U.S. import restrictions (against Japanese goods) as an act of war on their country? Why or why not?

After steel and autos, what products may cause future trade conflicts between the U.S. and Japan? How can these conflicts be averted?

RESOURCE LIST FOR TEACHING ABOUT JAPAN

Somewhere behind the procelain-skinned beauties, quaint teahouses and shiny Hondas lies the real Japan. Getting beyond these stereotypes is a goal of many classroom teachers. While by no means an easy task, this goal is attainable. Fortunately, there are many free and inexpensive resources located in this country and Japan. Locating these resources, however, is potentially a time-consuming task. This bibliography seeks to aid that task.

Japan As Number One by Ezra Vogel (New York: Harper and Row, 1980), $4.95 paperback, is one of the best resources on the contemporary Japanese phenomenon often referred to as "Japan Inc." Vogel explains that the Japanese, once diligent students of U.S. management practices, are now the teachers. Japan As Number One is subtitled "Lessons for America." The book lives up to this claim as it chronicles in deft prose the history and detail of each "lesson" presented.

No resource listing would be complete without at least a brief mention of Sy Fersh's "classic" - Asia: Teaching About/Learning From (N.Y.: Teachers College Press, 1978), $6.95. Fersh believes that Asian studies can and should be more than a subject area, i.e., that students can benefit from the opportunity of learning from as well as about Asia. With these complementary objectives in mind, he proposes that Asian studies be used in different ways at different levels: (1) elementary grades - emphasis on "the student is the subject" with selected content from Asian studies being used to help students develop personal kinds of awareness and appreciation, (2) junior high school - shift to "the process is the subject" where selected Asian studies can help students perceive relationships within a culture and apply these insights to their own behavior, (3) high school - students will be prepared for "the content is the subject" and will be able to learn about and understand in detail any particular culture.

An equally useful resource for teaching about Asia is the 16 mm color/sound film, Teaching About Japan. This is not a film about Japan, but rather a demonstration teaching film with the emphasis on teaching about other cultures. The film demonstrates some introductory conceptual sequences that are starting points or "openers" for a study of Japan or any other culture. The ideas presented in the film can be developed into lessons useful at almost any grade level. This film is not intended for passive viewing, since viewers are expected to engage in participatory activities during interruptions in the film viewing. In addition, there is a 27-page viewer's guide that accompanies the film. It suggests various teaching strategies and lists numerous organizations. Both the film and teaching guide are available from any of the university-based outreach centers listed in the bibliography section.

There is perhaps no substitute for first-hand study and travel in a foreign culture. Currently, there are a number of such programs available to educators, including two teacher scholarship travel programs administered through the National Council for the Social Studies (NCSS). Similarly, Youth for Understanding has an extensive program of high school student exchanges with Japan. Again, student scholarships are available through a special NCSS-administered program.

TEACHING UNITS

A number of outreach programs around the country have developed excellent lessons, activities and units for teaching about Japan. A few of these are highlighted below. Complete addresses and telephone and contact person information are in the Bibliography.

Among the most useful materials available from Teaching Japan in the Schools (TJS) is East Meets West: Mutual Images, $30.50, a curriculum unit designed to explore issues of cultural contact. Encounters between Japan and the West from the earliest contact (16th century) to the present are used to trace various sources of past cultural conflict and misunderstanding. The unit contains 30 slides and a slide script, class set of student handouts, procedural suggestions for classroom activities which include fine supplementary ones, as well as other materials. Although this unit was designed primarily for use at the secondary level, many of the materials have been successfully adopted at the pre-secondary level (grades 6-8).

Seeing the World in a Grain of Sand: The Haiku Moment is an introduction to the world of haiku as a poetry form, focusing on in-class writing activities. The unit is appropriate for creative writing or poetry classes, as well as the social studies classroom. Accompanying slides and cassette tape set the mood for composing haiku. Japanese aesthetic principles are also discussed and illustrated by slides from a variety of art forms. Slides only ($1.00); cassette tape only ($3.25); teacher's guide ($3.25); supplementary slide/cassette tape set ($20.50). An elementary school level version of this resource is available: teacher's guide ($2.25); slides only (7.00); cassette tape only ($3.25); supplementary slide/cassette tape set ($12.50).

Castle Towns: An Introduction to Tokugawa, Japan is a slide/text developed for high school history, geography and world culture classes. TJS has designed a unit through which students enter the world of the Japanese castle and the society it dominated. They discover why and how castles were built during the Japanese feudal period, and what kinds of people lived in the towns that grew up around them. "Hands on" activities like the "castle town maze," as well as primary readings and other more analytical assignments bring the people and values of the era to life. The unit also serves as an excellent comparison with Europe's Middle Ages, with which feudal Japan bears striking similarities. The complete kit is $30.50; the text only, $5.50; the 42-slide set only, $25.00.

Publications: SPECIAL JAPAN ISSUES. "Teaching about Japan through Art and Modern Literature," a special section in the May 1981 issue of Social Education, contains excellent materials for infusing a humanities perspective into the study of Japan. Art is used as a medium for introducing social studies classes to the realities of history. Similarly, literature is introduced so that social studies teachers can break loose from the political-economic-statistical moorings that often characterize courses about contemporary Japan.

The Georgia Social Science Journal, Summer, 1981, Vol. 12, No. 3, comprises a special issue devoted to Japan. A series of articles presents classroom teaching suggestions and provides some fresh perspectives and ideas for those educators who wish to improve the teaching of Japan in the elementary and

secondary schools. For example, the importance of studying Japan while incorporating a global perspective is considered.

Similarly, the Southwestern Journal of Social Education, Fall-Winter, 1980, Vol. 11, No. 1, adopted the theme "Teaching About Japan." This issue contains a number of teaching lessons about Japan designed to be used directly in the classroom. The lessons focus on concepts and skills useful in all social studies classes.

Amerasia Journal (8:2) Fall/Winter, 1981. This issue examines the internment camp experience of Japanese Americans during World War II. Articles address the use of the 1940 census by the government in locating and incarcerating Japanese Americans as well as the personal pain of internment. The issue also contains testimony transcriptions from fifteen Japanese Americans at the Commission on Wartime Relocation and Internment of Civilians hearings held in San Francisco and Los Angeles in 1981.

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An extremely useful Asia Society publication is Opening Doors: Contemporary Japan, $6.00. This resource manual contains teaching strategies and readings appropriate for the middle and secondary school. Designed by a team from the United States and Japan, it is organized around the themes of the bi-national U.S.-Japan Secondary School Project to improve mutual understanding: Utilization of Natural and Human Resources, Decision-Making, Perception and Expression, Identity and Values. The material draws on aspects of everyday life common to students in the U.S.; while the specific material relates to Japan, the theme and the method can be applied to the United States or to the study of another country or culture. The units are intended to help end the dichotomy between literature and social studies, between humanities and history; these units identify some of the salient themes in contemporary life in the United States and Japan that can help teachers and students develop a realistic and contemporary image of the Japanese.

Contemporary Japan: A Teaching Workbook is designed to supplement existing textbook materials with readings, outlines, map and film exercises, and resource guides organized by subject: geography, contemporary society, history, economy, language and literature, religion and the arts. It is available in looseleaf format for $20 from the East Asian Curriculum Project at Columbia University.

The Japanese-American Curriculum Project has spearheaded the identification of low-cost teaching materials. While its primary function is the development and dissemination of Asian-American curriculum materials, JACP also provides curriculum development assistance, in-service training personnel, and a resource library for teachers and students. The collection of materials for the elementary level is large, inexpensive and features many hands-on activities. The collection includes bilingual reading materials, study prints, Asian-American dolls, filmstrips, even educational comics from Japan. A catalogue is available upon request.

STUDENT MATERIALS

Many materials available for teaching about Japan are student oriented, featuring "hands-on" activities. A few of these student-focused materials are featured below.

Perhaps one of the most useful activity books available is Tanoshii Gakushu - Learning with Enjoyment by Michele Shoresman and Waunita Kinoshita, $8.00. This resource is an excellent compilation of activities and information for grades 1-6, designed to help the teachers integrate Japan into various aspects of the existing curriculum. Activities cover such topics as Japanese arts, games, food, folktales, geography and Japan-U.S. trade. All exercises are well explained, adaptable to different levels, and suitable for immediate use. Worksheets are ready to be thermofaxed and duplicated for classroom use. This item is available from the University of Illinois Outreach Program.

What I Want to Know About Japan - Brief Answers to Questions Asked About Japan by American Junior High School Students by Betty Bullard, David T. Lemon and Timothy Plummer does just that - answers a myriad of questions grouped under more than 25 different topic areas. The engaging narrative of this 80-page booklet is designed to stimulate student interest, while the 8½" X 11" format facilitates duplication for classroom use. A rich array of black-and-white photos enhance and explicate the narrative, and a fold-out map has been included. The booklet, commissioned by the Japan Information Center, is an attempt to update many of the changes that have occurred in Japanese society, and to provide U.S. teachers with insights and information suitable for an introductory course on contemporary Japan. The topics covered were suggested by 7th grade students from several parts of the U.S. during an informal survey. The publication is available FREE of charge from Japan Information Center, Consulate General of Japan, 153 East 53rd Street, New York, N.Y. 10022.

International Society for Educational Information. In Japan the preparation of materials for use in United States schools is spearheaded by the International Society for Educational Information (ISEI). This organization, founded in Tokyo more than 20 years ago, seeks to correct erroneous and outdated information about Japan used in schools around the world. ISEI has produced many materials including a colorful, interesting and informative elementary school teaching kit. This kit includes: a child's kimono and sash; geta shoes; a Daruma Good Luck doll; two large charts for teaching Chinese Characters and Japanese phonetic syllables; calligraphy paper, ink and brush (for 30 students); a Boy's Day carp fish banner, a furoshiki scarf for wrapping objects and others. Also included are eight 9" X 12" photos showing the above objects in actual use and a teacher's manual explaining the photos and objects in depth, as well as suggesting various interesting classroom, lunchtime and recess activities using the objects. This kit is available at a below-production price of $50.00. Also available are a four-poster teaching kit, "The Children of Japan," depicting Japanese children at school, at home, at play and at festivals, and numerous slide sets.

Video Letter from Japan is a new series of video programs designed to give American students in grades 5 through 7 a candid and perceptive look at life in Japan. The TDK Electronics Co., Ltd. of Tokyo is funding and supervising the project; The Asia Society of New York is coordinating it. The Advisory Committee

for the project is chaired by Dr. Michio Nagai, the former Japanese Minister of Education. Each Video is a 25-minute video production examining an aspect of Japanese living - the first two being an introduction to the metropolis of Tokyo, and a day in the life of a Japanese sixth grader. The professionally produced video programs are informative cultural documents which express the similarities and differences of Japanese and American culture with the unique eloquence of a child's simplicity. The Video Letters encourage response. Video Letter from Japan is distributed on ½" videocassettes, with two letters recorded on each videocassette. Each videocassette is accompanied by professionally developed teaching guides and a poster. Twelve letters will eventually be available at nominal expense to schools throughout the country starting winter 1982/83.

BIBLIOGRAPHY

Free Resources for Teaching About Japan by Linda S. Wojtan has proved to be a useful teacher resource. It contains: (1) ideas and suggestions for enriching the study of Japan; (2) information on various organizations and agencies that supply free resources; (3) a listing of print material and film titles currently available; (4) a guide to the use of free Japanese materials in the curriculum and actual classroom strategies and activities. It is available from Indiana University's East Asian Outreach Program.

The Japan Society publishes a number of useful pamphlets including What Shall I Read on Japan? Also, The Japanese, a nationally acclaimed award winning trilogy of film portraits is available for purchase or rental. Part I, Full Moon Lunch, captures the everyday life of a downtown Tokyo family who caters elaborate box lunches for memorial services and other formal occasions at nearby Buddhist temples; Part II, The Blind Swordsman, depicts Zato-chi, the intrepid blind swordsman, living on the very brink of life yet outrageously confident that he is at life's center. Part III, Farm Song, has four generations of a rural Japanese family speak frankly about their backbreaking work, their relationships with each other, and the seasonal celebrations that enliven their work. In addition, the Japan Society has recently established the Public Affairs Outreach Service.

The Joint Report on the Japan/United States Textbook Study Project is now available. The project sponsored by the Japan Textbook Research Center, the International Society for Educational Information in Tokyo, and the National Council for the Social Studies (NCSS) in Washington, D.C., was set up to examine the way the U.S. and Japan depict each country, and to seek improvements in the quality of the treatment each country gives the other. A concise summary of the Report's findings can be found in The Council Developer, No. 15 (February, 1981) p. 6, a newsletter of the NCSS. Contact: NCSS, 3501 Newark Street, N.W., Washington, D.C. 20016, (202) 966-7840 (for both report and newsletter).

The Education Department of the Asia Society strives to promote the study of Asia in the basic pre-collegiate curriculum. They provide support for teachers in planning, content, methodology, and evaluation, and have published a variety of books and film resource guides. One such publication is Asia in American Textbooks, a 36-page booklet describing the findings of the Textbook Evaluation Project's two year study of 306 elementary and secondary social studies books. A related resource is Highly Rated Elementary and Secondary Social Studies Books, $1.30. This booklet, prepared by the Textbook Evaluation Project, contains brief descriptions of outstanding books for grades 1-12.

The Asia Society is the new publisher of FOCUS on Asian Studies, a magazine created to reach out to educators, professionals, and Asia buffs looking for a comprehensive source journal on Asia. FOCUS will come out three times a year in a newly expanded format, featuring: articles on Asia - past and present, essays on arts and literature, book reviews, model curriculum studies and multimedia teaching sources, graphics and photographs for home and classroom use, perspectives on Asia by Asians, a calendar of major cultural events across the country - including museum exhibits, concerts, and performing arts tours. This unique journal brings the excitement and diversity of Asia to the reader. Subscriptions are $5.00 per year payable to the Asia Society, Inc.

The Texas Program for Educational Resources on Asia (TEXPERA) has a number of useful handouts on Japan available free of charge: "Japanese Language and Literature," "Reading List for Junior High School Students: A Bibliography for the Study of Japan."

Japan Through Children's Literature, an annotated bibliography by Yasuko Makino directed toward helping American children acquire an accurate image of Japan through the vehicle of children's literature is available from the Asia Society. More than 150 books are evaluated in terms of content and accuracy in portraying Japan and the Japanese. Both good and bad publications have been included to give teachers an idea of how to choose and evaluate books about Japan. Valuable in illuminating ways literature from any country, not only Japan, can be applied to the study of that country and its culture. Grades K-6, 53 pages, $3.50. Orders over 10 are discounted. Contact the Asia Society for additional details.

A few words should be said about the plethora of free print materials and free loan audio visual resources available from the Japanese Consulates, Japan External Trade Organization offices, Japan National Tourist Organization offices and others. For details consult Free Resources for Teaching about Japan or your local telephone directory.

The many outreach programs throughout the country strive to meet the needs and requests of pre-collegiate education, business, media, general community and other institutions of higher learning. Workshops, materials preparation and evaluation of current instructional materials are a part of all outreach programs. While each outreach program does especially try to serve the needs of its particular region of the country, all disseminate nation-wide. In addition, almost all of the outreach programs have free newsletters which they distribute nation-wide. These newsletters are often an excellent source of resources, teaching ideas and information on professional advancement opportunities. Simply write to the outreach coordinator and ask that you name be added to the mailing list. The address, telephone number and contact person for some of the largest centers in this country are listed below.

Amherst College, East Asian Studies Program, Amherst, MA 01002. Carol Angus, Coordinator. Phone: 413/253-9397

Asia Society, Inc., Education Department, 725 Park Avenue, New York, New York, 10021. Timothy Plummer, Director. Publisher of OPENING DOORS: CONTEMPORARY JAPAN and FOCUS on Asia Studies. Phone: 212/-288-6400

Columbia University, East Asian Curriculum Project, East Asian Institute, 420 West 18th Street, New York, New York, 10027. Roberta Martin, Outreach Coordinator. Phone: 212/280-4278

Harvard University, Children's Museum, East Asian Education Project, Jamaica-Way, Boston, MA 02130. Leslie Swartz, Coordinator. Phone: 617/426-6500

Indiana University, East Asian Studies Center, 348 Goodbody Hall, Bloomington, IN 47405. Phone: 812/335-3765

International Society for Educational Information, Kikuei Building, No. 7-8, Shintomi 2-chome, Chuo-ku, Tokyo, Japan 104.

Japanese American Curriculum Project, 414 E. Third Ave., San Mateo, CA 94401. Phone: 415/343-9408

Japan Society, Inc., Educational Department, 333 E. 47th St., New York, New York, 10017. Peter Grilli, Director. Phone: 212/832-1155

Oberlin College, East Asian Studies, King Building 141, Oberlin, OH 44704. Bobbie Carlson, Coordinator. Phone: 216/775-8313

Ohio State University, School and Community Outreach Program on Asia, 308 Dulles Hall, 230 West 17th Avenue, Columbus, OH 43210. Sarah Marak, Coordinator. Phone: 614/422-9660

Princeton University, East Asian Studies, 211 Jones Hall, Princeton, New Jersey, 80540. Robert Ainspac, Coordinator. Phone: 609/452-4276

Stanford University, Teaching Japan in the Schools (TJS), Room 200, Lou Henry Hoover Bldg., Stanford, CA 94305. Kay Sandberg, Coordinator. Phone: 415/497-1114

University of Arizona, Dept. of Oriental Studies, East Asia Center, Old Law Bldg., Tucson, Arizona 85721. Ruth Patzman, Coordinator. Phone: 602/626-5463

University of Hawai'i at Manoa, East Asian Language and Area Center, Moore Hall 315, 1890 East-West Road, Honolulu, HI 96822. Valerie Wong, Coordinator. Phone: 808/948-8543

University of Illinois, Center for Asian Studies, 1208 W. California, Urbana, IL 61801. Jane Gleason, Coordinator. Phone: 217/333-4850

University of Michigan, project on East Asian Studies in Education, Center for Japanese Studies, 108 Lane Hall, Ann Arbor, MI 48104. David H. Stark, Coordinator. Phone: 313/764-5109

University of Texas, Center for Asian Studies. TEXPERA (Texas Program for Educational Resources on Asia), SSD 310, Austin, Texas 78712. Louise Flippin, Coordinator. Phone: 513/471-5811

University of Virginia, East Asian Language and Area Center, Charlottesville, VA 22901. Mary Israel, Coordinator. Phone: 804/295-1808

University of Washington, East Asian Resource Center, Thomson Hall, DR 05, Seattle, Washington 98195. Mary Hammond Bernson, Coordinator. Phone: 206/543-1921

Yale University, Council on East Asian Studies, Box 13 A, Yale Station, New Haven, CT 06520. Constance O'Connell, Coordinator. Phone: 203/432-4029